MEET YOUR UNITED STATES

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For Leaders of Intermediate Groups

BY
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WITH AN INTRODUCTION BY ADELAIDE TEAGUE CASE
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Miss Jenness is the author of the intermediate course of lessons prepared under the direction of the Near East Relief for translation and use in the religious training of the children in Near East orphanages. She is also the author of a series of articles entitled "My Syrian Neighbor Tells Me Stories," published in the *Survey Graphic*, 1921-22; of a play, "A Wheelbarrowful of Life"; and of a number of worship programs which have appeared in various periodicals.

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INTRODUCTION

The writer of this book knows intermediate boys and girls. In various parts of the country—in cities, in small towns, in rural communities—she has worked and played with them, has seen them roused to unselfish enthusiasms and doing things of real importance. No one can question that she believes in boys and girls. And it is out of this faith, born of experience, that she writes a book to help other leaders. It is a leader's manual for education in home missions. Here are suggestions for method, lists of sources, a great deal of information, questions for discussion, and a collection of worth-while enterprises ranging all the way from packing just the right sort of Christmas box to writing and producing a "home-made" play. Particularly heartening are the descriptions of what various groups have done, their difficulties and their achievements.

Two types of leaders are kept in mind: those who prefer great freedom to follow the wishes of their groups as they take shape, and those who prefer to adhere with more or less regularity to a program laid out for an entire series of meetings.

The discerning leader of either type will soon see, however, that this is more than a manual for missionary education in the usual sense. It is in fact the very thing that so many public schools and Christian churches are clamoring for—a course-book in character education. Through its use, high school boys and girls will be making constant adjustments, individually and cooperatively, in terms of the needs of their communities. They will learn social initiative and self-discipline by actually practising them in

one or more of the directions suggested. If they do construct a "home-made" play, they will have the experience of identifying themselves imaginatively with the desires and struggles of other Americans hitherto unknown to them or unrealized. Thus they will not only extend their friendships but will be enabled to see their own problems with greater clearness and objectivity. "If I were he and he were I" is the very best sort of exercise in character development. And perhaps, after all, that is what missionary education is, or should be—growth in Christian character through living both actually and imaginatively a life of intelligent good-will, with all the mental and moral discipline that such a life involves.

ADELAIDE TEAGUE CASE

New York
June, 1928

PART I
WHAT WE TRIED TO DO

PART 1

WHAT WE TRIED TO DO

What This Book Is

This is not a text to be followed. It is a record of experience such as anyone may attempt, and it shows how the same purpose may be achieved in two different ways. The purpose is to use with a home mission study group the best educational methods of the public schools, to the end of promoting wider acquaintance and Christian relations with the various population groups in the United States. The public school, especially in English and history classes, has been encouraging pupils to learn by using their own sources and making their own investigations. Why not offer the same freedom of method in missionary education as in secular, and reap the same results?

Leaders who agree on this purpose will differ as to how to achieve it, hence any prospective leader should read both courses through before deciding which of the two roads to follow. In all its parts, the book records the history of actual experience with informal home mission study groups.

How The Book Grew

"What We Tried To Do" (Part I) brings together in brief compass what one leader has learned about the type of work that may be attempted, the motives which ordinarily lead boys and girls to initiate such work, and the general sources on which a leader may draw.

"How We Did It" (Part II) contains four literal re-

ports of experience with the kind of missionary program which may grow out of either of the courses that follow in Part III. Strictly speaking, these are not courses so much as outlines of the two methods indicated. Course A is for those who prefer to find their way as they go along. Many leaders prefer to see their main steps in advance; Course B outlines ways of procedure, at the same time indicating how the method of Course A may sometimes be followed for enrichment. Each course at times needs the other. To avoid repetition, topics and reference materials for both courses will be found under Course B. The Supplementary Material is for optional use in both courses, but since it is essential for Course B it appears under that head.

Finally, "The Plays and How To Use Them" (Part IV) includes three twenty-minute plays written by three different junior high school groups who made their own investigations and wrote their own programs. Such programs as these, so simple that the term home-made best describes them, may be written by any group of similar age with much profit to themselves and benefit to any church audience. The programs need not necessarily be of a dramatic nature (see p. 59, Course A, also third sessions of Course B, for other possibilities), but boys and girls engaged in home mission study are very likely to choose the dramatic form. They know that there is no better way to make a scene vivid than to act it out.

An interested audience to write for is presupposed. Such an audience (and it should be remembered that they will presently be asked to take an active part in the resulting enterprise) may be the intermediate department of a large Sunday school, or the junior and intermediate department of a smaller church school, or an intermediate society of any kind. The teaching group may present its

findings in fifteen minutes of the Sunday school assembly period, or it may arrange an evening program during the week, to which the Camp Fire group with other such clubs, or the entire Sunday school with parents and friends, may be invited. In all cases the opportunity for training in worship should be well used by the leader (see Course A, p. 68).

Motives To Appeal To

Before a leader makes up her mind as to just how such a course shall be handled, she should decide why her particular boys and girls might be expected to be interested in home missions at all. It is not safe to assume that they are interested because they ought to be. Six motives that have been successfully appealed to with varying groups are outlined in the following paragraphs.

The desire to feel one's self part of a larger world may be frankly counted on at this age. Junior high school students, especially those who live in smaller towns, have great curiosity about who other people are, how they live, what they do. A whole course on home missions might be built up as the answer to the question: In how many totally different environments might a native-born American boy live? Most groups will have strengthened their education for friendship when they come to realize that all these are equally native-born American—a Negro child in a one-room cabin, an Indian boy or girl in a hogan, a child of Mexican parentage with no fixed domicile, who lives out of doors and follows the crops.

Closely connected with this desire to be one with one's kind is *the love of travel and adventure*. This was the motive to which the leader of the Indian exhibit successfully appealed (see p. 72). She developed a missionary

display out of what had started as curiosity about a local banker's travels.

Love of discussion and *love of fair play* can also be depended on to develop missionary motives. A college sophomore quoted to his boys' club the remark, made by a traveling Y.M.C.A. secretary, that in their town it was almost impossible for an immigrant to get ahead honestly. He challenged his boys to find out if this was true. They spent a year in doing just that; and incidentally they developed a course in a big home mission problem. Another leader asked his Pioneers whether it was true that an Indian, though a citizen, would find it harder to get a job than an immigrant who was not yet a citizen.

The love of instructing other people is very strong at junior high school age. A pastor's wife developed a whole-hearted mission study group from a Sunday school class that had been asked to find and tell missionary stories to juniors. In the process the girls worked out for themselves an outline of weekly work similar to the procedure of Course B.

The desire to share Christian experience may be counted upon with a class which is studying the life of Christ. An excellent illustration of this method is outlined in *Project Lessons on the Gospel of Mark,* by Nellie C. K. Wadhams (Century Co., New York, 1926. $2.25.). The last section of this week-day course for the seventh grade includes ten lessons under the heading, "Helpers of Jesus: Opportunities for boys and girls to help in Christian enterprises." Three of the projects are on behalf of children in the cannery fields of the West, of colored children of the South, and of foreign-born children in cities. It is not always possible to start with such motivation, but it is always possible to end with it.

Getting Materials Together

The first decision. Odd as it may seem, the first thing for any missionary leader to do is to decide which motive she will appeal to with the group in hand. The material for the opening session will hardly be the same if the purpose is to awaken interest in travel and adventure, as it would be if the purpose were to arouse love of fair play.

The next move. For most leaders, the next thing to do is to open a correspondence with their home mission board at least a month before they intend to start the course. They should indicate the nature and age of their groups, how much time can be spent, and with what topic they wish to begin (whether one in Course B or one otherwise chosen). It is not too soon to ask what materials are available, free or otherwise. Especially if books are to be ordered, funds must be secured in time.

Enlisting the public library. While waiting for replies to such inquiries, leaders may save time by going to the public library to find out which of the reference books may be had there. The librarian will be glad to help with the books of general interest listed at the end of Part I, most of which have direct value for use under Course A. Many libraries will be willing to add some of these books. If there is no public library, books may sometimes be borrowed from the state library.

Enlisting the public schools. One important source of information is the newer geography readers, sample copies of which may be borrowed from a superintendent of schools or from grade teachers. It is well to find out also in what grade and with what materials the daily life of the American Indian is being taught, especially if any sources have been replaced since the group in hand studied

the subject. Many grade teachers have excellent collections of pictures of Negro or Indian life, for example, which they are willing to lend.

Using non-missionary sources. Leaders should investigate various other non-missionary sources of information, many of which are invaluable for local color and inclusive viewpoint. A supposedly purely missionary subject often gains prestige with the junior high school age when it is treated in the non-church press. A further advantage for many groups is that such material is usually free or easily obtained: travel folders, magazine articles, newspaper items, any of which a group will delight to collect for itself once attention is called to them.

Preserving Materials

Resource materials of the kinds described take up more room than a textbook. Some definite place must be found in which to keep them, a set of book-shelves or, better, of drawers. Labeled folders of brown wrapping paper, or large envelopes, carefully marked, will serve for the growing collections of pictures, clippings or bulletins. Especially if an exhibit is to be planned for, it is important that materials should be kept intact in a place where they can be found at a moment's notice.

A Leader's List

Before the time for the course to begin, the leader should know how much help is available from her home mission board and from non-missionary sources, and she should have on hand whatever free materials are obtainable. An hour spent in the public library at the outset will save hours of effort later on. If the leader will take along her working copy of this present study-book, she can note in the margins the catalogue numbers of books

which the library already has, and titles of any which it may agree to order, with dates of probable delivery. Some of the books cited for reference may be on the required list for high school reading. These also should be checked in some way on the margin.

The list that follows will supply the basis for such preliminary work. It should be supplemented and compared with the lists called Reference Sources given at the end of each study in Course B.

—Bibliographies to send for are:

Our Missionary Library, Source Material for the Church School. Compiled by Frances H. Withers. Published by the National Council of the Episcopal Church, 281 Fourth Ave., New York City. Valuable for its graded list of books on the Negro, Indian, etc. Mostly missionary, but includes books of general value. Free.

Annotated List of Religious Plays and Pageants. Published by the Educational Committee of the Federal Council of Churches, 105 East 22d St., New York. Free. Useful for groups which want to give a preliminary entertainment to raise money for books for their course.

—Religious organizations that may be consulted are:

National Board of the Y.M.C.A., 347 Madison Ave., New York, and National Board of the Y.W.C.A., 600 Lexington Ave., New York. Both organizations have departments concerned with racial work, rural work, industrial work, etc., and are glad to suggest books and answer questions.

Commission on Church and Race Relations, Federal Council of Churches, Dr. George E. Haynes, Chairman, 105 East 22d St., New York. Bulletins on race relations.

—Government free literature may be had from:

United States Department of the Interior, Washington, D.C. Pamphlets on Indians, Negroes, rural education, etc.

—Books that will be useful are:

Projects in World Friendship. John L. Lobingier. Missionary Education Movement, 1925. $1.25. Chapter VIII on "Projects in the Junior High School Department."

The Project Principle in Religious Education. Erwin L. Shaver, University of Chicago Press, 1924. Cloth, $1.50; paper, $1.00. See page 227 for a home-made program written by high school freshmen, "Showing Mr. Rockabilt." The program itself can be had from the Department of Missionary Education, Congregational Educational Society, 14 Beacon St., Boston.

A New Approach in Missionary Education. John Clark Archer. Missionary Education Movement, New York, 1926. $1.75. A program of activity for the entire church. For leaders of Course A.

World Friendship Through the Church School. John L. Lobingier. University of Chicago Press, Chicago, 1923. $1.25.

The Missionary Education of Intermediates. Mabel Gardner Kerschner. Missionary Education Movement. $1.00. In preparation.

Bible Dramatics. James Watt Raine. Century Company, New York, 1927. $2.00. For the leader of Course A, the chapters on "Suggestions to the Players" and "Rehearsals."

The Dramatic Instinct in Religious Education. T. W. Galloway. Pilgrim Press, Boston, 1922. $1.25. Reports work actually done with intermediate groups.

The Amateur Poster-Maker. Jeanette E. Perkins. Pilgrim Press, Boston, 1924. $1.00. Especially if posters are to be made for an exhibition.

Worship in the Sunday School. Hugh Hartshorne. Published by Teachers College, Columbia University, New York, 1913. $1.25.

The Meaning of Prayer. Harry Emerson Fosdick. Association Press, New York, 1915. $1.15.

Prayer That Prevails. Marshall Dawson. Macmillan Company, New York, 1924. $2.00.

PART II
HOW WE DID IT

PART II

HOW WE DID IT

This section contains four reports of how a number of leaders have taught home missions by means of home-made plays. The incidents have been chosen for variety, so that they may cover the problems which the average leader may expect to meet. The first three reports cover problems which may be expected at the beginning, at the middle, and at the end of such a process. The last adds the impressions of four other leaders who successfully tried the process outlined under Course A in the first part of Part III.

The First Day—We Start a Program

This is the story of what happened on the first day of writing "When Santa Claus Came South," (p. 140), a short play given to raise money for a mission boarding-school in the Kentucky mountains. Note that in this case the subject was already chosen by the group of young people; in fact in their church it was a pet cause of fifteen years' standing. What they wanted was help in getting their facts across to their audience. As the actual sources proved to be new to them, the hour was a typical first session. Note also that the desire to make the program was strongly motivated by the Christmas box already planned for that school.

The tiny church office was cosily warm, and the eight of us who had come shivering in out of the November wind thawed out immediately. A friendly janitor brought

us a table from the junior room; we gathered about it and proceeded to get acquainted. It was only the second time that I had seen any of the group except the church secretary, but they looked friendly if rather doubtful. They appeared to be wondering exactly how the tall stranger was going to help them write a missionary play. So was I.

To tell the truth, I surveyed the group with inward consternation, not for what they were but for what they weren't. Where was the majority of that large and enthusiastic committee who had asked me to meet with them the week before?

"Sure; you help us write a play about our mission school," they had agreed to their chairman's tactful introduction of me, "then we'll make the Sunday school give lots more presents for the Christmas box this year than they did last."

Yet here was scarcely a third of the committee, and no boys; I had counted on having some boys. And instead of the eager thirteen-year-olds who had seemed so much interested that evening, only the upper and lower fringes of the age-group had appeared. There were three undersized children who looked barely twelve. And the three older girls sat looking at me with the forebearing politeness of high school juniors at least. (They turned out, however, to be under sixteen.)

The church secretary's pride was hurt. "There must be some more coming," said Mrs. Corcoran aggrievedly. "That was the whole gift committee for the intermediate department that you met the other night. I thought they seemed really interested when you said what fun it would be to write a play with the Christmas tree right in it, and show what would happen when our presents got down there. It's a poor lookout for our missionary play if they aren't going to take any more interest than this."

"What are we going to write a play about?" Helen went straight to the point with a child's simplicity that delighted me. Mrs. Corcoran, however, looked shocked.

"Why, dearie, you know! About our own mission school down South, where we send the big box of presents every Christmas. It's been running fifteen years"—she turned to me as she finished—"and these children were just about brought up on it!"

"Where is it?" Twelve-year-old Miriam betrayed her shamelessly. The older girls looked curious too, but warned by the secretary's horror they concealed it better.

"Why, child alive, you know! It's Black Creek, or is it Black Mountain they moved to last year? I declare, I've been so busy I haven't read those last letters from the principal."

"Neither have I," I struck in; "not all of them, only what you lent me Sunday, and you promised me some more today. You all know so much more about this than I do, wouldn't you like to read these over now? Each of us could tell the rest what she finds that's interesting."

Very apparent, the general relief at not being supposed to know everything about this mission project which they had "all been brought up on." One more proof that hearing all about a missionary interest from pulpit and Sunday school platform is very different from taking it inside one's self. The surest way to learn all there is to know about a place you haven't seen, is to write a play about it.

Fortunately there were letters enough to go round. A fairly clear idea began to emerge from our comments, as one after another found something interesting. Here was an industrial boarding-school in the heart of the Southern mountains, with a hundred and seventy-six pupils. "Only forty-seven of them in the high school," one of the older

girls said, wondering. "Five teachers—not so bad; but the primary room has sixty pupils."

"There are more out than in," two girls exclaimed together, finding the same item in different letters. Within three miles of the school there were living three hundred boys and girls of their own age. And they were all out of school for the reason that they couldn't get in; there was no room for them. That discovery marked the point where we began to warm up to our job. Lois, a high school sophomore, looked up with the first flash of fellow-feeling.

"It says they could enroll a hundred more," she reported. "That would be a third. Why don't they? Or why aren't the rest in some other school?"

"Why, there isn't any," the secretary explained patiently. "I thought you knew; ours is the only school of its kind in all that part of the country. But aren't we supposed to be writing this play about the ones that go to our mission?" She turned accusingly to me.

"We haven't decided yet, have we?" I queried. "Have the other letters said anything about the children outside?" Yes, every single letter had. Even shy little Miriam woke up.

"Aren't we going to take the outside ones in?" she demanded.

Fifteen-year-old Ivy gave me a grown-up smile. "Our money will get them in," she reassured Miriam, "if we write an awfully good play and get lots of money. Don't you think so, Mrs. Corcoran?"

The secretary hastened to agree. "Oh, yes, yes. I only thought, with so many in the school, we needn't go outside for characters."

"Who are our characters?" I was asking for information. "And where do you want the play to happen?"

That question was aimed to find out whether my suggestion that first evening had taken root.

"At the Christmas party, the way you said," volunteered Rachel, coming into the game, "when all our presents get there. And the characters—why, they're the people we give them to."

"Where do they have the Christmas celebration?" I wondered. "It isn't mentioned in my letters."

It was, in Lois's. "In the new community house," she informed us. "It says here that they're trying to raise the money to finish it, but they're using it already, only they're sitting on boxes and barrels because they haven't any chairs. Can't we buy them some chairs?"

But the group didn't approve of that. "No," said Miriam firmly, "we want to get those outside children in."

"We don't seem to be getting on very fast with our play," the secretary reminded us. "Who did you say were the characters? Haven't you got any of the parts ready yet?"

A deadly, resigned "parts-to-learn" expression clouded the eager faces. Hastily I brought out a folder of pictures. "Have you seen all these? One of your teachers has a friend who went down there last summer and took a lot of snapshots. And these came from the principal of your school."

"Oh, they've seen all these, dozens of times," Mrs. Corcoran assured me. However, the eagerness with which the entire committee fell upon the folder, all talking at once, told a different story. The school itself, a square white building set on a wooded slope, struck city pupils as absurdly small.

"They can't have a hundred children living inside that," declared Rachel. Lois was shrewder. "That's why they don't take in the other hundred," she retorted.

"My letter said the children made things in school," I volunteered.

Ivy spoke with sudden curiosity. "Where? And what do they make?"

"Here's their carpenter shop." I knew I was making my strongest point when I deliberately turned up the set of pictures of boys and girls of the school, students and graduates. Babel began again.

"Why, they're poor! I never thought of that.—Aren't her clothes queer? Why doesn't she bob her hair?—He's a lot older than our seniors are. Why [from Lois], he's almost a man.—Well, he had to work harder to get through.—Don't they all look sort of sad? No, that isn't sad, that's serious.—We'll give them one good time, anyway!"

"Is your hero there," I asked hopefully, "in any of those pictures?" Everybody with one motion turned back to the photograph of four boys working in the carpenter shop.

"This tall one." Lois expressed the common conviction —almost.

"I like that little one," demurred Miriam, but she was voted down. The older girls didn't want a little boy for a hero.

"Why do you think he looks like a hero?" But I hardly needed to ask. It was in his lifted face.

"I never saw a boy look like that," said Ivy, haltingly. "Sort of wistful. Is he hungry? Doesn't the school feed him?"

"Land, yes!" Mrs. Corcoran was emphatic, "every noon; but he probably walks home week-ends, and I expect he hasn't more than a bit of corn-bread and bacon there. But he's so crazy to go to school—"

"Like the boy that walked over the mountain and

wouldn't go home again," I laughed. "Do you know that story about David in *Uncle Sam's Family?*" I told it, and they liked it, for local color; but after all, this was the pluck of a little boy. I should have had the story of an older lad ready.

"Probably ours was like that when he was smaller," Rachel conceded generously, "but I think he's got a harder time now than David."

"What's his name?" I inquired. Quick-eyed Lois turned to the names written on the backs of the photographs. The name John was finally chosen, as being simple and "Bible-sounding." Then we went back to the letters to find out why John had a harder time than David. Rapid rereading disclosed that the boys help in the work of the school, and do the work of grown-ups when they go home for vacations; in fact, that most of them come from large families where every member has to work.

"And suppose his father died, like that other boy's it tells about that went to the war," suggested Rachel. "He'd get awfully discouraged." Everybody nodded. John was beginning to come real before our eyes when Helen turned to Mrs. Corcoran with the logical question, "What did his father die of?"

"Pneumonia, probably," she supplied. "He'd be all worn out and catch something, and there wouldn't be a doctor for miles and miles."

"But if his father's dead, why doesn't John stay at home and work to keep the family going?" I demanded. "How many of them are there?"

"Oh, a lot," said Muriel earnestly; "maybe three or four."

Everybody laughed, and, to my delight, turned back to a letter to find out. "Mine says six or seven," announced Rachel, wide-eyed. "Is that—usual?"

Mrs. Corcoran was positive. "Might as well call it eight or nine if you're making it up," was her verdict.

Lois went back to my previous question. "But I think he's more heroic if he keeps on at school and works hard there," she urged. "Besides, what could he do down there in the woods, anyway?"

"Go into the mines," said Ivy, proud to be the only one who had noted that possibility.

"And why not?" I persisted. "He isn't very heroic if he keeps on going to school just because he doesn't want to go into the mines."

Ivy rose to the challenge. "But maybe he wants to be a doctor, so the other boys won't lose their fathers the way he did," she defended him, with general agreement.

"His mother would want him to stay," I yielded. John was vindicated and established in our respect.

"But we haven't got a heroine," Rachel struck in.

"Any of those in the picture would do." But Mrs. Corcoran's suggestion completely missed fire. Those girls didn't look as interesting as the boys. Hastily I headed the discussion away from dress styles and toward character.

"There were two girls mentioned in my letters. Our principal down there has a seventeen-year-old daughter in the university. Then there's that primary teacher with the sixty children."

"That's Marion," Lois had already discovered her, "and the daughter's name is Frances. Are they in any of these pictures?"

"I've got it somewhere," exclaimed Mrs. Corcoran, "a snapshot with them both in it." Unanimous demand sent her to a drawer of her office desk to hunt. Meanwhile, of the two girls, which for heroine?

"It's your choice," I reminded them. "Which character

do you think is more heroic? Marion was born down there, and graduated from this very school where she's come back to teach. She worked her way through college and the normal. Well, the principal's daughter is working part of her way, too."

"I'll say she's heroic, to get into college at seventeen!" Rachel's ejaculation had evidently an opposite experience behind it, judging from the general laughter.

"But she had her missionary father and mother to encourage her," objected Ivy. "And besides, if she wasn't born down there—was she?" Even Mrs. Corcoran didn't remember that. Suddenly the youngest girl, who up to this moment had not said a word, came in positively.

"No, she wasn't. It's only been there fifteen years, and she's seventeen, you said so." Tongue-tied Sadie would be so no longer, if general approval could keep her out of her shell.

"What I meant was, an outsider wouldn't get discouraged so soon," explained Ivy. "And of course her home must be better. They wouldn't live six in a room—there aren't six of them."

"Besides," Rachel hesitated, "if she's a mountain girl John might—sort of—like her, don't you think? She's old, over twenty; but then, he's that old, too. This picture could have been taken when he first came to high school."

Returning with the snapshot, Mrs. Corcoran looked rather aghast to find us with a love-story developing. "Here they are, the principal's three children, and that's Marion with her arm around Frances. Will she do?" Do? Rachel's romantic suggestion had settled it. Of course she would do.

For the first time, I looked at my watch. It had taken us an hour to find our hero and heroine. "What do you

want to do for next time?" I asked hopefully. Again they all talked at once, even Sadie joining in.

"Swap letters.—Get some more.—Ask the minister.—Can't you write the principal and ask him?—Ask our fathers and mothers.—[And a thrust direct from Sadie] Don't you know anything more about them? Aren't there any more stories?"

Fortunately and deliberately, I had several pamphlets about mountain work with me. Distribution was interrupted by Muriel. "But what about those children outside? Aren't they going to be in our play?"

"You want them in our Christmas party, don't you?" I considered. "Mrs. Corcoran, would they be allowed to come?"

"My, yes." She reproved Muriel, not me. "You ought to know that. Why, don't you remember, our church sent down more than fifty extra presents last year, so the old grandmas and grandpas could have some? And a lot of things like handkerchiefs and magazines that we practically didn't count? Yes, Mr. Smith rides round on horseback weeks before, inviting everybody. I don't know how they all crowd into the community house."

"All fixed, Muriel," I reassured her, "and we'll have a grandmother too. Now how many of these outside children do you want in our play? Not too many, for the audience couldn't manage to know them." General decision for three. "And you want one of them to come into the school afterward; is that it?" It was. "But suppose there's only one bed free. Then which of your children gets in?"

Everybody looked doubtful. "How do we know?" asked Ivy.

"Put yourself in the shoes of a mission school teacher who can pick out just one from a hundred, and you'll find

out." Not that I knew, but these girls had imagination. "What do you suppose he'd be looking out for? Ivy, Rachel, Lois, why don't you each imagine you're Marion? Why not make out a list of the questions you think she would ask? And, Sadie, if you were the one that wanted most to get in, how would you make her choose you?"

"I can practise at home," responded Sadie. "My mother will help me."

"Why can't we older ones write some of it out?" That was Lois. "Ivy, Rachel, can't you come over to my house tonight? Then we can pick the best ones next time." She turned to me. "I think that's all we can do now." She rose to go, and the rest, with her, got their wraps and headed for the door.

"Except put things back where we found them." I returned the secretary's chair to her desk. "Where does this table go?"

"Oh, never mind, the janitor'll do that." Mrs. Corcoran was amazed. "We never bother." Something in the janitor's resigned and apprehensive look as he had surveyed our party led me to think that he always had to bother.

"But if we're playing Kentucky—" I began. Lois caught the idea in a flash and grabbed a chair.

"*John* would!" she laughed. "I know where the table goes. Catch hold, Rachel. Muriel, you kids bring the other chairs."

When the six had gone, Mrs. Corcoran looked at me doubtfully. "You didn't get much done, did you? I thought you'd have the parts all ready today. But I'm ashamed of them. They ought to know more than that. I supposed they all—but there, come to think of it, it's three years since the principal's been up here, and these aren't the ones he talked to then. How time does fly!"

Not much done? Mentally I reviewed the hour. A group of two ages—hence, through them, a wide sampling of the intermediate department—had discovered a Kentucky boarding-school. They had waked up to a vague church mission interest. They had seen it in terms of John, Marion and Frances, and of the hundred children left outside. To find out more about these boys and girls they had read and re-read half a dozen of the missionary's letters, looked over forty pictures, and studied the fine, eager mountain faces. They had acquired a working knowledge of the school problems that would have done credit to a church trustee.

What delighted me most was that they had arrived at the point of seeing beyond the awkward clothes of their mountain cousins and into their characters. Not for nothing had we made John a hard-working hero and no quitter, if Lois had been moved to return table and chairs because she admired him. I felt certain that their further study of the kind of character a mission school encourages would be likely to continue to react favorably on their own backbones. What more could a stranger expect to accomplish at the first session of writing a missionary play?

Midway—Race Relations Come Up

This is the story of the difficulties that came up midway in an Indian play. In this case the subject was previously unknown to church or group, but had been suggested by the leader on request. It had never been wholly taken over, hence the type of difficulty. In any case the questions of backing out, of sympathetic strikes, of who-takes-what-part, may be expected about midway of any similar project. To that extent the story is typical.

It was half an hour past the time set for meeting, yet only two of the girls had arrived, Alma and Helen. Such an irregular group this had been from the first: eleven altogether, but never the same four or five twice. Now why? We had been launched upon our play with the united approval of all the officials concerned: the Y.W.C.A., the superintendent, the Sunday school teacher whose class I had borrowed, and the minister himself. Perhaps there had been too much previous consultation, too many adult judgments, between the subject and the group. What else could I have done, though, in a strange Sunday school?

How sure I had been of a fitting subject: "What happens to an Indian girl of your own age when she graduates from a government boarding-school?" All these girls were graduating from junior into senior high school in June, and all but one of them adored boarding-school stories. Why had the group never really adopted the idea?

And how delighted I had been to introduce my friend the Indian college graduate at our first meeting. Why hadn't that worked, either? They admired her clothes, asked her to tell them stories, which they forgot before the next meeting, dutifully produced questions in whose answers they were not interested. Logically it was a perfect combination of an intelligent class and a charming expert. Practically, neither had been able to get the other going. Still, enough girls had kept coming, though irregularly, to finish half the play. And now our Indian friend had gone back to Oklahoma and we must finish without her help. Was it possible?

"Hello, everybody!" Dorothy rushed in, rattle-pated as usual. "I forgot all about coming until I met Edith. She'll be here in a minute. [Edith was one of three who

had been present every time; the others were Alma and Helen.] Judith's not coming any more."

"Then I'm not, either," declared Alma, Judith's special pal. "Why isn't she?"

Dorothy flung her school bag down in the middle of the table, scattering our manuscript in hopeless confusion. Helen dived after it.

"Oh, I don't know," Dorothy said indifferently. "She said it wasn't any fun. She said, 'What's the use of writing a play when you can buy one all made?' "

Helen straightened up, red and breathless, with the rescued manuscript in her hand. "Not like this one, you can't!" she retorted with spirit. "This is ours. And it's true, and it's good, for it's got all the things the Indian girl told us in it."

"I don't think it's true." Alma always took the opposite side from Helen. "That about a white stenographer making out that she wanted to have an Indian girl right in the office with her. Ugh, I wouldn't—I'd be afraid she'd stick a knife into me or something."

I stole a look at the other girls and sensed a covert agreement. Jubilant, I heaved an inward sigh of relief. Here it was, out in the open at last, where it could be dealt with—a real, honest-to-goodness streak of race prejudice. So that was why our charming Indian girl hadn't set them going! Their real notion of Indian had been nailed down inside, where the visitor hadn't been able to get at it. Just then two more girls entered, lovely lame Edith and matter-of-fact Maggie; a moment later came Rose with Irene.

"What do you think, Edith?" I relayed Alma's last speech to her, but Maggie took the word.

"What's that?" she demanded with gusto. "Is that in

the play, the knifing? I missed it; I wasn't here last time."

"No, but it would be if we told the truth," Alma insisted with a triumphant glare at Helen. Maggie sat down with visible disappointment. Edith gave her a soft, reproachful look.

"Our Miss Dennison [the Indian girl] wasn't like that," she urged.

"No, but then she had white blood in her," Maggie remembered. "She would be more like us."

By this time Helen had recovered from her first shock of surprise over Alma's attack. Confident of being the most popular girl in the class, she deliberately started out to win them over. She had them all sized up behind those shrewd young gray eyes. Edith would be with her. Maggie was doubtful, but easily intimidated. Rose and Irene would follow the crowd.

"Rose plays those Indian sketches better than any girl that ever took music lessons of Mrs. Allister," she began diplomatically. "Aren't they sad, though? I don't believe those Indians ever thought about murdering anybody. They were mourning because the white man took their land, the way Miss Dennison told us about."

Edith caught my eye with a sympathetic smile. We knew that Helen always got somewhere, no matter where she began. "Wasn't it funny what Maggie said the other day when I knocked her ink-bottle off her desk?" Helen went on thoughtfully. Maggie crimsoned; the rest leaned forward eagerly.

"Oh, you know I didn't mean it," she defended herself, "I wouldn't have hurt you."

"Sure, I know you wouldn't; but if anybody had heard you they'd have thought you were worse than Alma's idea

of an Indian." Everyone knew Maggie's hasty tongue and laughed. Alma tried diplomacy in her turn.

"Well, do you all think it's patriotic for us to have a white girl in the play that would lie to her boss, and an Indian one that wouldn't?" Dorothy came out of a day dream and grabbed the papers.

"I've got to read this thing," she said. "I don't remember anything wild like that." Quietly Edith found the place for her.

Unexpected reinforcement came from Rose. "I don't know why all Indians have to be bad, any more than all of us are good," she said, conscious of broad-mindedness. "But of course they aren't like us." Helen beamed on her.

"Of course, you've been around more," she approved. [Hastily I recalled Rose's one trip to Niagara Falls, and remembered Judith's declaration that she had never been outside the city and didn't want to go because everything was already inside it. Edith smiled across the table at me.] "But I don't see why all Indians have to be alike, bad or good either, any more than we are. If you think we are—why, Miss Royce!" Helen leaned dramatically across the table, "I've been president of this class for three years now, and you take it from me, we ourselves aren't any more alike than if we were Hottentots, or Chickasaws, or Algonquins, or any of those tribes Miss Dennison told us about." A burst of laughter cleared the air. The others remembered, and I could imagine many stormy class meetings steadied and calmed and safely piloted ashore by Helen.

Irene came in on Helen's side. "My mother says," she began in her attractive cultured drawl, "that a lady has to treat anybody like a lady anyhow. And she says it's surprising how many people are really interesting that

aren't like us." Helen accepted the help and pushed the advantage.

"And my Uncle Frank said, the last time he came home from China, that the educated Chinese aren't the same as the coolies at all, any more than slum white people are the same as the people where we live. Miss Royce, you've got friends all over, what do you think?"

"I was just remembering how different Miss Dennison's voice was," I replied, "when she was talking about different types of Indians in our play. That drunken Indian —Edith, you were here that day."

As always, Edith more than caught the cue. "She blamed him for disgracing the race, though she did blame the white man, too, for selling him the liquor," she responded. "But you could tell that that man wasn't her sort."

"And the reservation women," I went on, "she pitied them. But the schoolgirls—you remember, Alma?"

Alma eyed me thoughtfully. "I remember she seemed to—why, almost worship them," she admitted honestly. "Doesn't she just love them, though? But I thought their letters that she read us were sort of silly and childish."

"Did you think those children sounded as though they'd knife anybody?" I asked too innocently, for everybody laughed. Helen came to the front again with sturdy common sense.

"Of course they wouldn't. And our girl in the play's one of them, so of course she wouldn't, either. That's that. I think you've got to take everybody sort of separately, by himself," she went on slowly, thinking aloud. "I want to know all the kinds there are myself, and not get them all mixed up with their color, that hasn't anything to do with it. I mean—"

Just then a tall, stern-faced man entered, the minister of that church. "I could hear you talking out in the other room," he said accusingly. "Aren't you getting ahead with the missionary play? Remember, we want it given right after the holy season to increase the offering." Without expecting any reply, he took a book from the piano and went out. The girls drew a long breath and avoided looking at me. But Helen had got her second wind.

"Why did you suppose our stenog. stood up for Anita?" she pounced on Dorothy. "You've just read it, you ought to know."

Dorothy, surprised, said the first thing that came to her tongue: "Why, I thought she liked her. I do myself." Dorothy was popular, too; the tide turned.

"I'll be Anita, then," Alma suddenly capitulated. Instantly there was a wail from Rose.

"No, you won't. I'm going to be Anita or I won't be in it."

"But I'm going to be the stenog.," announced Maggie, "and I won't if Alma's Anita, for she'll get laughing and throw me off. If she does I'll knock her block off."

"Oh, Maggie!" Edith objected gravely. "You're so rough."

With a grin, Helen passed the ball to me. "But you haven't decided yet what you want to do today," I pointed out. "Are you going to finish writing what happened when Mr. Archibald was out of the office? Or do you want to go on the stage and play out what we've got done?" [It is always well to take the plot on to the stage as soon as possible, because natural action suggests itself to players on their feet.] The latter idea won, but brought forth a chorus: "But who's Anita?"

"I am, the first time," I stated firmly, "because I want

to find out what I think she would do. How can I help you if I don't know? I don't believe she'd be sitting down all the time, do you?" A babel of suggestions followed. "There, you see, you all have splendid ideas about it. Let's each try her part in turn, and then we'll find out everything each might do, and pick the best actions for her." Edith looked so radiant that I turned to her hopefully.

"You didn't ask to be Anita," I said, realizing that here was a girl who would rather have the part well played than play it herself. "Why are you so anxious to have Anita's part a good one?"

"Oh, don't you see, because the audience might have the same wrong idea of Indian girls that Alma had, and we've got to show them she really is funny and sweet."

While the other girls rushed to put chairs and tables on the stage, I sought a word with Helen. "Do you think Ruth Gates is coming next Tuesday? She had such good ideas about action last week."

Helen's face fell. "No, I don't think she will," she said, rather embarrassed. "She's my best friend and I hate to say this, but Ruth certainly is a very peculiar girl. She knows she couldn't be Anita, because how could she be an Indian with all that curly yellow hair? And she never will be in anything unless she can have the best part."

"We haven't decided on any of the parts yet," I reminded her. "Ruth would have to come and try for it with the rest. Her hair isn't fatal, if she should be chosen. Miss Dennison told me what the Indian girls do when they give plays if they think their hair isn't long and straight and black enough."

Helen stopped short with a sudden idea. "I know! I'll tell her you said she could have it if she came. Shall I?" Her round face was entirely serious over this solution of

the difficulty. I laughed outright, so taken aback was I. Here was the most vivid, intelligent, sympathetic member of the group, its natural leader, failing in common honesty. A moment ago she had forced her group to think straight in race relations. Now she was planning a bald lie to her pal.

"But she'd find out that it isn't true," I objected. "And what's more [surely Helen would see the dramatic irony of this], now you're planning to lie to get your friend into the very play where the heroine won't lie, even to get her first chance at a job."

"Don't you *want* Ruth?" Helen drooped. She didn't quite see it.

"But you're the chairman," I reminded her. "Don't you want the best Anita we can get?" There are great advantages in keeping in office, as it were, the existing class or club officers. Here was a test case. Helen faced it and came through.

"Anyhow," she concluded, "we do need her next time. I'll get her here somehow. Here, you Alma, don't turn your back to the audience!"

An hour later, on the way home, I thought it all over. Had I been the right kind of leader, after all, to keep so much in the background—"just a kind of referee," as a visiting friend had once put it? Should I have forced them to go ahead with the scene instead of letting them air the racial question at length? And should I have accused Helen of her bald lie?

Quite true, as the minister had reminded us, we were supposed to be writing a missionary play; yet not one word had we written for an hour and a half. It was definitely my fault, yet somehow I could not be sorry. How that explosion had cleared the air! I felt almost sure that it was this hitherto unearthed attitude toward Indians

that had nourished the roots of our difficulties. If you really believe that an Indian girl would knife you, you're not in a hopeful state to write an Indian missionary play.

It depended on what I really wanted. Certainly I did want the play finished; but there were other things I wanted more. One was a free and open discussion at every step of the way, so that the finished product would truly belong to every member of that club. Another was the honest facing of Anita's status, not a sentimental pity-on-paper and rejection-in-person feeling about her; I had seen that disastrous result in grown-up missionary societies. Still another was cooperation instead of the usual amateur competition for the best parts. We had only today begun to work together to create the most effective stage result, instead of fighting for our separate right to shine. A useful achievement, that, for any church member.

And now, as I look over the last two pages of our play, I recall the effortless spontaneity with which nine of us, including Ruth and Judith, wrote it together at the next session but one. And I vividly remember how, after we had all been tried out in Anita's part, the best Anita was unanimously agreed on amid a shower of advice. I became more convinced than ever that one good way to get at the problems that divide an intermediate group is to introduce them by this acquaintance method to the problems of other boys and girls.

The Last Day—We Get from Program to Project

This is the story of what happened at the last working session—that is, before any rehearsals—of the seven members of a church Pioneer club who had been writing the dialogue entitled "Closed" (see page 152). One meeting had been spent, as usual, in going over home mis-

sionary sources; three meetings had gone into actual writing. This hour was critical because it was to settle a problem every leader at some time has to face: namely, how to get from play to project, from entertainment to actually doing something. In this case we were most fortunate in having the assistance of our visitor, but if he had not been present, it would still have been possible to guide the session with definite project-materials and suggestions from his home mission board.

It was the shortest missionary meeting I have ever attended in my life, especially in proportion to the amount that got done. At the end of it the visiting home mission secretary turned to me all but speechless. "Boys!" he ejaculated softly, and again, marveling, "twelve-year-old boys!"

We met as usual in the club room of our church, for the seven boys who had nearly finished the dialogue in four sessions were all Pioneers. The leader who borrows a complete group for a special purpose, as I was doing, does well to keep it in its customary setting and depend on its usual leaders. Todd Barstow was in the chair; the secretary and I were tolerated as visiting experts and ignored most of the time. All this was the safest possible way of procedure.

"This is an extra meeting of us Pioneers," announced Todd, "to finish up this play and make our Sunday school do something to help a country church. Here, you can go or stay, Shum Ordway, but you can't play with that tin frog during the business meeting!" Shum quailed, and pocketed the mechanical frog. Todd was a disciplinarian who got away with it. Mental note for my own benefit: the boys preferred it that way.

"We've been here twice this week already. What do

we have to come again today for?" demanded Bill Simpson aggrievedly. I had wondered myself whether the boys would stand for it. Certainly not if I and not Todd had issued the call.

"I told you over the phone," Todd came back crisply, "that we've got this secretary with us today but he's leaving town this afternoon. Do you want our play to be kid stuff, just any old way we might make it up? Same as girls would?" Bill began to squirm. "Or do you want it hot stuff, a hundred per cent true?"

Bill slumped in his chair and stretched his legs resignedly. "But whadda we have to *do?*"

"I'm telling you, just as soon as this meeting comes to order." Todd looked pointedly at Elmer Williams' roving feet. They returned home. "Will the secretary read the minutes of the last meeting—I mean, read the whole play so far? Up to where the cowboy goes out."

Everett did read it, uncommonly well, judging by the way the boys listened to their own product. With a turn for mimicry, he made real people of the fourteen-year-old lad and of the young man who had dropped off a broncho in search of a minister. True, he rather overdid the weeping widow, until checked by a sharp word from Todd, but he recovered ground on the cowboy and sat down very well pleased with himself.

"Any remarks?" Todd dared to put the usual question. The visiting secretary looked apprehensive.

"That's enough," growled Shum, seeing his chance to get even. "Let's stop right there and call it done. I want to go to the baseball game."

"Any other crowd but ours would," declared Todd instantly, scenting a stampede, "but we got business right now, and besides, you're all coming over to my yard for a game after supper, anyhow. But, fellows, we want to

find out what happened next. Let's interview this distinguished visitor while we've got him handy. Mr. Rodney, will you take the chair?" Whether Todd thought the boys were getting out of hand with the mention of the baseball game I was not certain. It was a master-stroke, though, to turn over the chairmanship at that moment to the jolly, white-haired man with boys of his own.

"What do you want to know?" he began with a twinkle. "Make it snappy, boys. I can't miss the five o'clock train." That was the kind of challenge they liked.

"Aw, what's the matter with that church, anyhow," blurted out Donald, "letting their minister go so easy? Sounds kind of sloppy to me." [So he had not quite believed what he had read in the home missionary literature! Just as well that it should come out right now.] The secretary met this seriously.

"Not if you'd seen places like that one as often as I have," he replied. "Hundreds of 'em. Way off the railroad, way off from any city, roads bad and rivers deep, folks scattered all over the plains—"

"Excuse me, sir," interrupted Todd, "but that's just the dope we need. Miss Royce, will you get that down for us, please?" My fountain pen went into action and stayed there for the next ten minutes.

"What's the answer?" Bill was interested, but severely practical. "I don't see anything we can do about it." The others nodded assent.

"Who's good at arithmetic?" inquired Mr. Rodney. Everett, Donald, and Todd sat up straighter. "Answer's simple enough. It's for the home missionary society to send a minister out there with a Ford car, and make it possible for him to handle two or three of these scattered parishes at once. Bring all the fellows in to the best baseball ground for a game. Take everybody out for big

community picnics. Bring 'em all in every Sunday to one big church that's a going concern. But you asked what you could do. Well, you couldn't buy the whole car. But a live club like this one ought to be able to buy a piece of one. I could get some other clubs to come in with you, if you get the idea across in your play."

"What's the idea?" demanded Everett. "Us get a tire?"

"Why not a spoke?" laughed Mr. Rodney. The boys chuckled—the very absurdity of the picture won them. "How would you figure that?" The boys looked at each other blankly. Shum was not the one I would have picked to save the day for possibility, but he did.

"Four wheels to a car, twelve spokes to the wheel," he burst out. "What price Lizzie?"

Mr. Rodney had had that question to answer before. "About three hundred and fifty-five dollars f.o.b. Detroit," he flashed back. "Of course that would be minus a self-starter, extra tire, and demountable rims."

"Cheap stuff," said Donald, who comes to Sunday school in a Packard. "How much with all the fixings?"

"I know," Peck Jones made his first contribution. "Five hundred and fifty." It was the signal for frantic mental arithmetic. Todd cut the Gordian knot.

"Around ten or twelve dollars is close enough," he announced, to everybody's relief. "Sure, we Pioneers could raise that. But who gets the rest of our wheel? And the other three?"

"Don't you boys know any other Pioneer clubs? Aren't there some more churches like yours around here?" Mr. Rodney was not going to ruin a promising situation by doing any of the work himself.

"My dad says there's six more within ten miles of us,"

said Donald. "I dunno if they've got clubs or not. If they have, there goes six more spokes."

"But who's gonna tell 'em about it?" Shum really was getting into the game. "Got some good stories, Mr. Rodney?"

"How about taking this play of yours around on circuit?" suggested the secretary. "Put some of this practical stuff into it and it'll be the best thing I know. Yes, I'll send you some stories to tell the Sunday schools afterward, just to prove it's true."

The boys looked puzzled. Todd, looking anxiously around, caught my eye. "Have you got any ideas on how to finish it, Miss Royce?" he asked.

"I was wondering how it would go in our own school just as it stands," I offered tentatively.

"Aw, they'll say it ain't true," declared Shum, and the rest agreed with him. That was my clue to an inspiration.

"But what if our superintendent said it was true?"

"He doesn't know anything about this," said Peck gloomily. "If he did, he'd have put us on to it before now."

"But the stories are all true, and he certainly ought to hear them." They backed me up on that. "Well, then, suppose Mr. Rodney mailed us those stories right away. Then after the play, what if Todd got up out of the audience and objected, saying it wasn't true, and the superintendent told the stories to prove it was?"

An entirely unexpected protest nearly upset the ship. "Me not be in the play?" Todd was rebellious. "I'm going to be the cowboy." Knowing from experience that nothing starts a stampede so quickly as a discussion of who's-going-to-be-who, I prayed for grace to head it off.

"You've got the whole club to choose from for that part," I pointed out truthfully. I knew that in the long

run the boys would take the parts that Todd assigned them. They knew it, too. "Besides, this would be an interview. You could have a notebook, like a real reporter, and just have a list of questions ready to make up your part from as you went along."

While Todd considered, Mr. Rodney came to the rescue with an action-suggestion. Those boys of his own had educated him. "What's your superintendent's address?" he asked, taking out his fountain-pen. "I'll send him all the stuff he needs for his part, special delivery."

"He lives in the other half of our house," said Elmer promptly. "It's 59 Haskell Avenue. Say, fellers, he gets home every night before five o'clock. Let's all go over there now."

"Aw, no!" Shum was disgusted, not with the idea but with the unparliamentary aspect of it. "He doesn't want us all piling over there. Let's appoint a committee. I nominate Todd Barstow."

"I want—I mean I nominate Shum," Todd came back smartly. Everett called Donald, who returned the compliment; and that favorite game of tag was over. In three minutes the meeting was dissolved and the committee was out of sight. Then Mr. Rodney turned to me, after a satisfied glance at his watch.

"I wish there were a man like Todd in every Pioneer club in the U.S.A.," he smiled. "But what on earth would you have done with that wild bunch without him? I could see they were just raring to go. I don't see how they ever held together long enough to write a play as good as that one."

"I had to hold them alone two meetings ago when Todd went to the dentist," I recalled. "What I did was to put the next best man in the chair, and kept it parliamentary, and backed him up for all I was worth. I wouldn't try

to handle boys without respecting their own rules. Even then it was exciting at times. If I'd known beforehand that Todd couldn't come, I'd have asked their Pioneer club leader if he could be there."

"Whom did you put in the chair—Shum?" I nodded. "Pays to elevate the kicker. But what if I hadn't been here today? Could Todd have held them after that remark about the baseball game?"

"If you hadn't been here, those stories that you spoke about today would have," I retorted. Experience made me certain of my ground. "I never take any chance on ammunition getting low, especially with boys."

"Boys!" he ejaculated. "Twelve-year-old boys! Now why do you women try to run all the missionary meetings?"

(Note: The end of the play as it stands was worked out by the committee at the superintendent's house, with Elmer's sister taking the speeches down in shorthand. I was not present.)

Other Leaders' Experiences

A wider sampling of experience is here given through the statements of four other leaders who have helped high school students to write their own home missionary programs. Note the results: fun, funds and information, as one leader put it. Four different types of leaders agree that such a method interests a group, widens their acquaintance, leads to intelligent giving, and incidentally improves their own characters.

Four of my friends who have tried out this dramatic method of missionary education believe in it thoroughly. Three of them give reasons which reflect their background; only the fourth knows the whole country and is

able to take a bird's-eye view. One is a Sunday school teacher in a New England home mission church. Another is director of religious education in a small residential city. A college junior who did church extension work in the South one summer is an enthusiastic third. The only one professionally interested is a home mission board secretary.

"But it was such fun!" said the college girl. "This certainly is something the small Sunday schools need to know about. They can't do the big pageants because they haven't the leaders or the people. But these fifteen-minute dialogues for the Sunday school—you just ought to have seen the one my bunch put on. They'd never heard of doing it before and I'd never tried it myself. But you start doing it and you can't help learning how.

"There was only one class of young people in my tiny Sunday school, so I began with them. Four girls and three boys. I asked them up to the house one evening and we made candy and had a grand time. When they were tired of stunts, and all sitting down, I asked them how they'd like to write a play about some other boys and girls their own age, way off somewhere else.

"They looked queer. 'We don't know anybody anywhere else,' they told me. 'Seems like we're stuck off here in the mountains where nobody comes nor nobody goes.'

"Well, of course, that was just it. They'd only had one summer visitor in ten years, and she'd gone around pitying everybody. I thought it would be mighty good for them to find out there were other boys and girls in the world that had a harder time than they did. So I began telling them a little about the stories in *Uncle Sam's Family*—you know that book? You'd never guess the story they chose. Not the mountain one at all—they

wanted something new. It was the one about the children picking the beets. It was the first time they'd ever looked up that state on the map.

"But they didn't quite like the story the way it was, so we decided to send off for some more information. I wrote the National Child Labor people in New York, and the Children's Bureau in Washington, and the Council of Women for Home Missions in New York, all special delivery. Didn't we just eat those pamphlets and folders alive when they came, though? First we'd have a supper or a party for an hour, and then we'd get around a big table and work over the stories.

"Miss McConnell would never have recognized her story when we got through with it. We made the children older, you see, so we could take their parts. And they put me in it, to teach the children games and manners. And they had an inspector come and arrest the hero's father for breaking the law. That was great.

"We gave it, of course, and we actually got three dollars and sixty-seven cents—the first time anybody in that town had ever given a cent to missions, and as much as the usual church offering. Why did I do it this way? Why, I'd heard of it at conference, and I wanted to try it out. We were having a church party once a week anyway, and I thought this would be a chance to have another good time and learn something besides. We did play some games, too—the ones they were going to have me teach the children in the play.

"More than fun, I suppose, but that's what I think of first. "Yes, my youngsters got the idea that they weren't so badly off after all. One boy who had been discouraged started back to school in the fall to work his way through. We undid a lot of the harm that summer visitor had done before we got the play written. It was partly the good

times that did it, and partly the learning about other children."

So much for the college girl. The religious education director in a privileged church approved the method for quite different reasons.

"I do think it's the finest way to get information to a group," she declared. "The son of our last minister went out on a home missionary job this summer on his college vacation. Our young people all know him, and the church committee wanted them to hear all about what he was doing. It wasn't in this case to raise money—the church was paying his salary; it was to get the facts to the young people.

"When I suggested writing a play about him as a way to tell the church about his work, they were all for it, though they didn't think we could ever get material enough. But they set a committee at work, and pretty soon they had a set of the previous summer's pictures from the home mission board. And the state missionary office wrote us all about the place, too. We found we had enough for our first meeting out of these things when we brought them together.

"God-forsaken's the word people use to describe that place. Three churches on the main street, all of them locked up. Four sets of people at swords' points, the three sets that used to go to different churches and the fourth that never went to church at all. Nothing for the young people except the cheapest kind of dance pavilion twenty miles away.

"Well, John's letters began to come in. He wrote to our play committee, and his mother copied out parts from the letters he wrote to her. John wrote us that he'd tried to have a Sunday school, but the first Sunday nobody came, and on the next there was such a rough crew he

couldn't do anything with them. I was worried, for I couldn't see any chance for a play in all that. But I tell you we had his letters almost by heart.

"We didn't hear for a whole week. Then Monday night John's father called me over the phone, laughing so that he could hardly speak. 'John's got his Sunday school superintendent,' he said. 'And there were forty at church yesterday, and thirty-nine in Sunday school. But his method won't do for any missionary play.'

"Maybe you won't believe it, but I do—that boy grew up in this church. It seems he'd found out there was one man working underhandedly against him—the man had once been a deacon in one of the churches but had turned against all that. He and his five boys had sworn to run the young missioner out of town. I don't know how John got hold of it but he did. He dropped in there for supper one night, and after supper—well, he was champion wrestler of his class in college. He tried a fall with that man in his own parlor, put him down, and wouldn't let him up till he'd promised to be superintendent!

"Now that was some play! No, we didn't stage the wrestling because we offered the scene in prayer meeting. We presented the two parts, 'Before' and 'After,' and asked John's father to tell the parlor story in between. 'Before' showed John's first Sunday school class, with John trying to teach a lesson and them talking all about the town scandals. In 'After' everybody was eager and interested, and planning to go out to some other village and sing hymns every Sunday night.

"You wouldn't think boys would be crazy about missionary letters, but these boys are. What they don't know about John's parish! They read his letters to shreds in order to write that play. Now they've sent him a victrola. And you know that other church on the edge of

town that's never been willing to do anything with us? Our boys went up there and put on this play, and those young people gave three records for the victrola. And they joined with us to put on an entertainment for the Old Ladies' Home last Saturday. After this I believe I shall always know how to get missionary information over to a crowd of boys and girls."

My third friend had a different problem. She, too, found its solution in the play method of getting acquainted with the wider work of the church. Her Sunday school class of boys and girls, growing up in a church supported by home mission funds, were getting no practice in missionary giving. True, there was the argument that the debt on church and parsonage should be paid off before outside giving was encouraged, and yet she felt strongly that unless the young people got interested in the larger problem now, it might soon be too late to interest them.

"They were getting restless, too, and didn't know what they wanted to do," she told me. Neither did she know, until she happened to see a copy of "Closed." "That gave me an idea," she said. "I thought if they wrote a play of their own about some chosen place, and got really to know all about that place, they'd like to earn some money for a gift to it. So I read 'Closed' to them, and told them who wrote it—told them it wasn't city children, either.

"They rather took to the notion, but didn't know what they wanted to find out about. None of them had ever been outside the village. But one of the boys had an uncle who had worked in the city, and one afternoon he came in and told us about a settlement house he'd visited. That gave us our start, and didn't we pump him dry!

"I'd heard about Jane Addams, and I wrote the state library to see if they hadn't some books about her. They

had, but the books were for older readers. But they told me to write my home mission board about city mission work, and I did. They sent us two or three books and a stack of leaflets. So I asked my class to supper again, and afterward we went over the leaflets and selected what we wanted. They all wanted to take some of the material home and look it over. The oldest Bartlett girl said we could come to her house for supper next time, and before we knew it we had a supper and a play-party every week. We met six times.

"No, I didn't keep a copy of our play but I remember how it went. Jim's uncle was in it, real as life, watching all the people that came to the settlement that Saturday morning, and saying the things that anybody from up our way would say and think. The old woman who needed sewing—I remember her so clearly; and the children who wanted their teeth fixed; and the little club of Italians that did some pretty Italian dances; and the Polish mother who came in giving her baby a cucumber.

"In the play Jim's uncle says he's going home to tell Greenwich Center about this place, and asks what they'd like to have us send down. [We'd found out, you see. The girls had all written.] Money, yes; we made fifteen dollars on our play and sent that. But lots more besides; why, they were working for that settlement all summer. The girls dressed dolls for that little Italian club, and the boys made puzzles and toys for a boys' club they'd had a picture of.

"I tell you, writing a play like that is the realest way to raise money for missions. You sort of have to live it. I'm going to do it again every year."

When I told the mission board secretary these three stories she promptly put them together. "Each leader wanted a different thing and got it, but each got the other

two besides," she said keenly—"all told, fun, funds, and information. Your college girl wanted mostly fun, of course. But her group acquired the information and raised the funds, too. Your Sunday school teacher thought that what she most wanted was that her boys and girls should give money for missions. But look at her supper club. They had fun, and got heaps of information besides."

Light began to dawn. "And my director mainly wanted her group to get information, but they made a game out of that and raised money for the victrola."

"Exactly. Did you see the boomerang in every story, too?"

I stared at her, mystified. "Didn't they all get something else that nobody planned for?" she asked. I gave it up. She smiled. "It's an illustration of 'Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you,' I guess. Take your college girl's group. They got over their own inferiority complex. Take your director's society. They saw what a mess it makes to have everybody quarreling, and they made up with the other young people's society and did something in company with them."

She waited for me to think it out, I waited for her to express it more fully. "You evidently don't read my stuff," she observed without malice, "but I'll forgive you for the sake of your perfect illustrations for it. Didn't I send you that project folder where I said something like this?—'When we have played ourselves into the frame of mind of our friends in a frontier town, an Indian village, or a factory district, we are more than ever able to appreciate, understand, sympathize, and share.'"

"But there's nothing said in that about a boomerang on character."

"I'm glad you realize it. There will be when I revise the whole thing. But you ought to have seen the point for yourself. You've been thinking of this method as something just for missionary ends. It's that, sure enough. But to me it's a lot bigger than that. It's one of the best methods of religious education I've found for the junior high school age."

PART III

HOW YOU CAN DO IT

A Year's Work in Alternative Courses

Course A—for leaders who prefer to experiment

Course B—for leaders who prefer to work from a given outline

PART III

HOW YOU CAN DO IT

This section presents two methods for conducting a year's study of home missions, though the two methods are not mutually exclusive. They are designated as Course A and Course B. The underlying principles of each, with suggestions for working it out, are outlined on pages 52 and 75.

Both Course A and Course B are for boys and girls of junior high school age who are already associated within at least one church group such as Boy Scouts, Camp Fire Girls, Girl Reserves, or Sunday school classes. The advantages of dealing with groups already formed are many. No new organization needs to be added; acquaintance already exists and can be utilized immediately; the size of the groups, especially if two or three small Sunday school classes can be enlisted together, is suitable for informal study. In very small churches the whole intermediate department may be the natural unit for the work.

Neither course requires a textbook. Subjects and lists of materials for both courses are cited under Course B. Both courses will profit by the use of general sources listed on page 8, and by the Supplementary Material.

In conclusion, both courses are directed toward purposeful activity as a result of the interest awakened. Program suggestions are listed under Course A, page 59. Other forms of activity which might well follow these are suggested under Course B.

COURSE A

FOR LEADERS WHO PREFER TO EXPERIMENT

The method of this course is recommended as a natural way of investigating any subject with the purpose of making it interesting to somebody else. It is adapted for junior high school pupils who are already accustomed to handling their own materials, as well as for those who are inexperienced but willing to "try anything once." For the leader's guidance, an order of events has been outlined which has been found to provide pleasure in the search for materials, and success in presenting the results to a larger group.

Eleven ways of presenting such results are suggested under the heading, "Getting Your Facts Across" (p. 59), and the preliminary steps of the work in each case are the same. By far the most effective way among them, especially for its effect on the teaching group, is the home-made play. See (j), page 65; also Part IV, for three such plays worked out by junior high school groups.

The reason why this type of dramatic presentation is so educative is that the creators find it profoundly necessary to think themselves into the lives of other boys and girls. Pictures and stories may seem to give an idea of the problems of a mountaineer boy who is working his way through school; but the necessity of deciding what such a boy actually thinks, says and does, as was done in "When Santa Claus Came South," involves both knowing and liking him better. Being able and willing to put yourself into someone else's place is at once the finest result and the logical process of missionary education.

No definite number of sessions can be indicated. The three plans on pages 71-74 are included partly to show that the amount of time used must depend on the interest and resourcefulness of particular groups. Similar plans worked out with younger groups, but very suggestive to the intermediate leader, will be found in *Projects in World Friendship,* by John L. Lobingier.

Probably not more than three of the seven topics in this book can be investigated during the church year, if full projects involving the entire Sunday school are initiated and carried through. The leader and her group should decide in conference which topics are the most important to present.

It is desirable to draw on Course B for some of the plans there briefly developed, for, as the leader would soon find for herself, continuous work for a year by the method of Course A alone would prove too exhausting. For example, a group might choose to begin their year's work by using the three sessions about Indians (p. 117), and continue with a friendship project which would come to a head at Christmas. After New Year's they might engage in an original investigation of mission work in Porto Rico; or the three sessions on Porto Rico as outlined under Course B might be used. These might have the effect of interesting the group in health problems in the United States, perhaps among the cannery children or in a city mission district. In that case, through February and March one of these topics might be dealt with after the manner of Course A. The second major project of the year might grow out of any of these studies. To finish the year the group might decide to make a third major investigation, or might choose another plan from Course B.

Whether or not a Course A group chooses to vary the

original projects with the briefer outlines of Course B, the leader will undoubtedly find under the second and third sessions of the second course plenty of material from which to select a starting-point.

Choosing Your Group

A mission band or a whole intermediate department or the young people's society of a large church is too large to work with intimately. It is twice as effective to begin with a smaller group within the larger one; for example, your own Sunday school class, or some committee, or a Camp Fire Club or Girl Reserve or Scout troop. Any of these may be glad to work up material with the avowed purpose of presenting their results to the larger group. In a small church, however, the intermediate department may be the natural place to begin.

The advantage of using such a natural body already formed is that the existing social bond supplies exactly the right foundation for wider acquaintance. Boys especially, just coming through the gang-age, will do things within their natural group which they would never do if approached separately.

Choosing Your Subject

Your church may have a pet cause. The Kentucky play in this book was written around a mission school supported for fifteen years by a Northern church. It so happened that the principal of this school had for two years been unable to come North to make his report. The committee on Christmas gifts for Kentucky was delighted to write a play in order to make the school real to the congregation and if possible increase their gifts. They were delighted to find the resulting offering nearly twice as large as usual.

A logical connection should be sought between group and subject. The church in which the Indian play was written had no definite missionary training or interests planned for the church school, but two Sunday school classes were found who were willing to write and present a play if an interesting subject could be agreed upon. An Indian museum stood opposite the church, and as this denomination has large missionary interests among the Indians of the Southwest, our connection was made.

Your denomination may have some calendar of topics for young people. Several organizations provide regular material, programs, stories, or leaflets for Sunday schools or young people's societies. If you have not been using these, you will find in them excellent suggestions to choose from.

The Sunday school lessons may point to some home missionary topic. One class which had been studying a series of lessons on Christian education became interested to find out what types of Christian education were being provided in this country. They worked out a set of impersonations, presented on successive Sundays, in which a Mexican, an Indian, a Negro, a Japanese in California, and a migrant child laborer each told how Christian funds had helped to educate them.

Your group may prefer to begin at home. Does your Sunday school know the welfare work of your own town? If not, take a section of them to a hospital, settlement, day nursery, playground, Red Cross rooms, Salvation Army building—any place where Christian social work is being done. Help them to report to the group as a whole. A class of intermediate boys worked out a series of ten such visits and presented them to the Sunday school in the form of "Meet Your Home Town," a set of clever

interviews from these cub reporters.[1] If such visits are not practical, reverse the method. Invite organization workers to your Sunday school, with the understanding that each class is to select for further investigation the organization which most interests it.

Assembling Your Sources

If you have a group willing to begin somewhere but really without preference, have some materials at hand with which to start the discussion at the first meeting. For example, read to them one of the plays in this book, and ask if they would like to write either a sequel (as in the case of the Indian play, which needs it) or a similar dialogue. Or begin with one of the opening sessions planned for the other course, in order to help your group discover its own interests.

If your boys or girls are particularly progressive and independent, spend the first session in finding out what they would prefer to do. Be ready with several possibilities from which they may choose. This is not time lost, as some leaders have felt, but time gained, because a group which really chooses its own subject drives more strongly toward its goal.

The best materials are those that tell stories or have pictures. If you have been asked to choose the subject, go over the sources yourself in advance, marking what seems most hopeful. (Consult Course B.) If the group prefers to choose for itself, you may at least help by having on hand materials on two or more possible topics.

There are other sources besides your own home mission boards. For most kinds of work called home missionary,

[1] Not a word of these programs was written except on the cue cards held by the reporters and the "officials" whom they interviewed.

the Y.M.C.A. and the Y.W.C.A. have similar departments. Their material is excellent. Addresses are listed on page 9.

Other denominations have similar work. A great deal of their material is free, and what isn't free is worth paying for. You can probably secure such addresses from the other ministers of your home town.

The Missionary Education Movement and the Council of Women for Home Missions publish stories, books, pictures and maps. These should be ordered through your own board. Newspaper items, magazine articles, railway and steamship folders, are all well worth collecting.

Somebody in town may have unsuspected experience. A retired minister in a town of three thousand had once been president of a Negro college. The boys and girls of his own parish never knew it until they happened to need materials for a study of Negro children. Then they interviewed him. Someone may have traveled through the locality which you are to study, as in the case of the banker whose story is told at the end of this section. Work out all the sources at hand while awaiting an answer from your home mission board.

Handling Your Sources

You are looking for a story that can be told or dramatized. Here are some suggestions as to where you might find it.

(a) Missionary leaflets often have simple incidents which may be used separately or combined, if two or more of the stories could have happened to the same person. All the plays in this book were built up from just such a combination of incidents.

(b) Pictures often suggest stories. You will find helpful the Missionary Education Movement folders, post-

cards, picture sheets, etc. Other sources besides your own home missionary magazines are current newspapers and periodicals, especially such publications as the *World's Work* and the *National Geographic*. If your church has a woman's home missionary society, ask the members if they will go over back numbers of their publications and contribute those which have, for example, pictures of Negro schools. If they are unwilling to cut these out, at least they may lend the magazines, both for use now and as part of an exhibit later on. Some teacher may have a good collection of pictures of the people in whom you are interested. Find out from the superintendent in what grade the desired topics are taught, visit the grade—since your high school pupils probably cannot—and report as to whether pictures or books can be borrowed from this source.

(c) Home mission secretaries can often suggest incidents from their own travel and observation. One secretary said, "At our hospital in Porto Rico, of every twenty who apply for admission only one can be taken in." When this was reported to the committee of the Camp Fire Girls who had already written a play about Porto Rico, they said unanimously, "Oh, I wish we'd known that! It would be so easy to stage. We'd have a lot of the twenty telling who they were, and why they wanted to get in, and how terrible it would be if they couldn't. It would be easy to ask for an offering after that."

(d) Someone with experience may be invited into your group. It happened three times with us, to the great improvement of the plays printed in this book. When the gifts committee were writing the mountaineer play, the church visitor was present. She had heard the principal tell stories many times, and she passed them on to us. The best incidents in "Closed" (p. 152) were told us by a

home mission secretary who happened to be in town over Sunday. See "The Last Day," page 33.

Again an Indian Y.W.C.A. secretary was assigned to help the Sunday school class that planned two scenes of an Indian play, the first scene of which is set forth as "Which Trail?" (p. 160). For the first three meetings she did nothing but tell stories to a Sunday school class that had never seen an educated Indian girl before. The story of Dessa in the first scene came to us in this way.

Whatever its source, make sure that the story or incident you choose is not only true but typical. Guard against the "Uncle Tom's Cabin" type of exceptional incident. It is exceedingly important that churches should learn to see the home mission task exactly as it is. Experience will prove modifying as a corrective. For example, the two Indian girls who were helping at different times with the play already referred to, often disagreed because of their own different backgrounds for observation. Several matters had to be referred to the Y.W.C.A. Indian staff. The girls were delighted to make all corrections suggested, for, as one of them said of the play, "It's all true, and yet we made it!"

If your product is widely true it can be widely used. A home mission board is often glad to accept for publication and occasionally for pay a dialogue or impersonation which it has itself helped to verify. There is a wide demand among Sunday school leaders for exactly this sort of simple dramatic arrangement.

Getting Your Facts Across

(a) A missionary tea may be given to raise money for books. A class in a small industrial town had started out to answer its own question: "How many kinds of boys and girls in the United States are being especially helped

by Christian churches?" Their church had no books, the town library was small, and the class found that it could not get very far without more sources of information than their home mission board. One of the members had a copy of *Uncle Sam's Family,* by Dorothy McConnell (see Reference Sources, p. 89). It was decided to hold an afternoon tea in the church parlors, charge a small admission, and for the entertainment tell some of the stories from this book. The girls also used their ingenuity to provide one item, either on the menu or in the decorations, which would recall each child about whom a story was told. They cleared enough money to buy four books, and the women's missionary society became interested enough to give them two more.

(b) A series of one-page bulletins may be prepared to illustrate the extension work of a given church. A class of thirteen-year-old boys took charge for six months of preparing such a series. Their denomination runs a Sunday school home missionary program from January to June. Other classes were already busied in preparing programs for the young people's society, and the boys were asked to illustrate and supplement these. Two of their bulletins, hectographed and distributed to the entire Sunday school on the Sunday following the programs referred to, are given here as examples. Owing to limited space they are not reproduced in facsimile, but the leader will see how the separate items may be grouped and spaced in poster form effective to the eye.

The first illustrates a rural church project.

DID WE GET IT ACROSS?

The Congregational Church Building Society has asked us to help finish the church at Blankville, Montana. Therefore we are a committee of the C.C.B.S. Let us consider this application:

Does Blankville *need* a church?

We'll say it does. The town has moved in during the last two years. It couldn't tote a church building with it. There is no church for twenty miles. The Boy Scouts need it. The Camp Fire Girls need it. The church school needs it most of all.

Does Blankville *want* a church?

You heard what the boys and girls said about it. The grown-ups hauled the lumber. They mixed the cement. They did the carpenter work. They raised more than half of the $8,000 needed. In a two-year-old pioneer town at that. They have built up to the rafters by sheer persistence.

But why doesn't the C.C.B.S. give them the roof?

Time we gave it a rest. It has built over 5,000 churches in the last seventy years. And it doesn't want to keep Blankville waiting. There are seventy-three other applications on file. Miss McNeal's class votes that the First Parish School get in on the ground floor and raise the roof.

Our share of that $1,000 grant and that $1,000 loan?

What is a Boy Scout worth? Or a Camp Fire Girl? Or a church school? What is a church worth?

We ask you to think it over and bring your thoughts in cash NEXT SUNDAY.

The second illustrates a mountaineer project in a mining camp in Coaltown, Kentucky.

OUR SCHOOL GIFT TO OUR OWN SUNDAY SCHOOL

Last June we gave $25 to the Sunday School Extension Society. Now $25 starts a Sunday school. Therefore we own a Sunday school.

Clara F. Kane, a girl from the Hartford School of Religious Pedagogy, started in for us, 1,600 miles away, in Coaltown, Kentucky.

She began by scrubbing the floor of a basement room in the Miners' Hotel. She called on 700 people, all there are in Coaltown. She organized a Sunday school of sixty children. She organized a junior week-day club, "Help-and-Smile." They helped clean the basement, and

smiled. She gave a teacher-training course to two Coaltown girls who were willing to help her teach the children in our Sunday school. She taught two daily vacation Bible schools, one through July, another through August. She churned the butter and helped with the housework when the minister's wife, her hostess, hurt her hand. She went out to four mining camps in turn every evening for three weeks to hold a service, telling stories to the children, holding a "sing" and a devotional meeting.

Clara Kane wants to go back to Coaltown next summer. Meanwhile there is something WE can do.

We can send down a subscription to the *Pilgrim Elementary Teacher* magazine, which is full of junior and primary songs, stories, and games. If we do it now, there will be enough back copies to supply her with fresh ideas all summer. We can do this if each class will give ten cents. Will your class give ten cents?

And we can send down loose pictures cut out of magazines for Miss Kane's children—our children!—to use in making their own scrap-books next summer. There are no magazines in Coaltown. If you will do this, bring your pictures next Sunday. Also we can send down paper dolls for the mining-camp children to play with. Bring yours next Sunday.

Are we proud of Clara Kane? Are we backing her?

Of course we are!

(c) Another boys' class made and managed a missionary bulletin board. As in the previous instance, other groups were actually preparing the programs, but a committee from this class met with them, went over their materials, borrowed some of their pictures, found others for themselves, and kept the bulletin board up to date. Their first one was a crude affair of bookbinders' cardboard covered with burlap. It was excellent for size and simplicity, but there was no way to hang it up. This disadvantage they partly got around by asking for time at the beginning of the Sunday school to explain the month's

display. As they took turns in doing this it meant that all of them, without realizing it, had assisted in demonstrating missionary work before the year was over. After two months' trial they wanted a better board and made one in their manual training classes.

(d) If a school has no bulletin board, a series of posters will achieve the same purpose. Another boys' class made three effective posters for a special purpose, in connection with the Kentucky school referred to on the bulletin. Pictures for the daily vacation Bible school were badly needed. "We've hardly any magazines down here," wrote the worker paid by the denomination, "except the very few that the mine-owners' wives let us have. We want *anything* that will show us how you live, what you eat, what you do, where you travel, what your schools and homes and churches are like. [This is an excellent description of the kind of pictures appreciated at any mission station the world over.] Our children are desperately hungry to learn about other children, but nine-tenths of them will never get beyond this flat valley where the railroad runs between the mine-shafts and the outside world."

The leader of the class had a copy of *The Amateur Poster-Maker,* by Jeanette Perkins. After studying its principles, the boys devised three posters, the third of which was important in that it sustained enthusiasm during the interval of waiting for a reply from Kentucky.

1. Kentucky Wants Pictures Like These. (Samples of each type described above.)

2. Why Kentucky Wants Our Pictures. (Snapshots of the mining-camp in all its desolation.)

3. Kentucky says "Thank You!" (Pictures of happy children, snapped the summer before during their daily vacation Bible school.)

(e) Any group may handle a missionary correspondence and relay it to the Sunday school. This indicates a further division of work for a large infermediate department. While one section prepares programs, another makes posters or creates a bulletin board; still another may take charge of a correspondence with a home missionary worker, or with boys and girls in some mission school. Some student with access to his father's typewriter is often glad to write letters at the dictation of his friends. Sometimes such a correspondence has unexpected missionary results at the other end. A member of a class which had put on a very successful program about migrant child laborers wrote to ask further questions of an aunt who had moved to California. The aunt had not even heard of the heroic efforts made by the state to cope with the problem, and once aroused, sent invaluable stories and pictures.

(f) A series of impersonations may be developed by a committee and presented before the Sunday school. See "Other Leaders' Experiences" (p. 40) for an account of the impersonation of various people who might come to a city settlement house. The dodger entitled "Did We Get It Across?" followed a similar presentation of the kinds of people in Montana who might be anxiously looking up at the missing roof of their church. Separate speeches might be worked out for several boys or girls who wanted to enter a mission school. The candidate scene of the Kentucky play was originally planned in that fashion. Simply outlined scenes of this type are very effective, and need not even be written out.

(g) A Scout troop or group of Pioneers may be depended on to handle a lantern-slide lecture well. Most denominations have such lectures on almost all home mission subjects. These may be rented for a small charge.

Where books are difficult to get, these will prove a temporary substitute, or the proceeds from a lecture may well be used to buy half a dozen helpful books.

(h) A church school in or near a large city can secure excellent speakers from the local student bodies which will include students from all parts of the country. If a Sunday school committee itself discovers and chooses a speaker, they will see to it that their whole department or church turns out to hear him. A graduate of Hampton or Haskell Institute may be nearer than they think; their home mission board or the college Y.M.C.A. will know. Interracial relations is one of the biggest acquaintance problems of home missions. Here is a way to replace prejudice by knowledge, through listening to a high-grade representative of a hitherto undervalued race. "I didn't suppose any *Negroes* were like that," said a high school sophomore whose previous notion of the race had been gained from a few who lived "beyond the tracks." "Why, I'd go out of my way to meet someone like that man. Do you suppose there are any like him at the university where I'm going?"

(i) The case method may be applied to missions. After two or three meetings of class or committee, each member chooses some aspect that interests him, and follows it up by further reading or correspondence. Reports to the whole department may be made competitively; that is, each speaker having presented his case, the school as a whole decides which piece of work it would rather carry on. This makes more appeal to boys than story-telling. Four such presentations, either on the same or on successive Sundays, will give any school enough material for an intelligent decision.

(j) Many groups like to write their own home-made plays. Read over the section, "Other Leaders' Experi-

ences" (p. 40). Share as much of this with your boys and girls as you think will interest them.

Go through available sources with your group and set aside those which have incidents that might be expanded. The candidate scene in the Kentucky play at the end of the book was expanded from one sentence in the principal's letter: "For every three children who apply, we can take one in." The group who were working on the play promptly asked themselves: "Why would that particular one be taken in? What would he have to do to qualify? What would he have to be like?"

Study the photographs, especially for the faces of the boys and girls. See "The First Day" (p. 13) for an account of how the hero in that case was found in a photograph. The character of one of the girls in the given scene of the Indian play owes something to a photograph of an Indian student, Ruth Muskrat (it is purchasable for one dollar from the National Board of the Y.W.C.A.). When you find the face that your boys and girls like and admire, you have the starting point for a story about its owner.

Turn to the high school rhetorics or, better still, to an English teacher, for ideas about building simple drama. The first essential is a struggle; the harder the better. Somebody wants something he ought to have and can't have; naturally most of the characters in home missionary backgrounds are in that situation. It is more dramatic if your hero wins his fight alone, but if he cannot entirely win it that way, at least he should win with as little outside help as possible. The more he can do alone, the more worthy of your missionary aid he is. Ask yourself what a boy or girl in a given situation would be most likely to want, why he can't have it, and where we can come to his rescue without hurting his self-respect. The play is then well started.

Provide parts for the entire group, if not actually in the performance, then as ticket seller, stage manager, costumer, etc. Often a group will write its own parts from the beginning. If it happens, as it often does, that each person identifies himself with a particular character, then there are no difficulties in assigning the parts, and the worst difficulty of amateur play directors is removed.

(k) The logical conclusion of this entire process is a general exhibit or entertainment. Write to your home mission board for all available pictures, curios, lantern slides, and suggestions for staging a worth-while exhibit. Incite the school or department to collect from other sources pictures such as those suggested above. Everybody who contributes a picture will probably come to see where it is put in the exhibit.

Use as many persons as possible in addition to the original committees. It will test your pupils' powers of organization to see whether they can interest every group of their church, or at least of their own age, to contribute in some way. Juniors may make models (see under "Fifth Meeting," p. 72). A Camp Fire group might provide the music for an Indian exhibit. In a large church, Scouts might handle the lantern slides, Girl Reserves provide ushers, and Sunday school classes have charge of the entertainment, whether it is home-made or imported.

If a home-made play is used, unless it is longer than any of those in this book, other elements must be added to build up an evening's program.

If a more elaborate production is desired, write to the Federal Council of Churches for its Annotated List of Religious Plays and Pageants (see p. 9).

A scrap-book record of previous missionary activities of the intermediates makes an attractive part of an exhibit. It may contain copies of bulletins and posters, photo-

graphs of speakers, receipts for missionary money, programs or pictures of missionary plays. For teaching the older people what the younger ones are doing, a scrapbook is invaluable. One such is described in "The Service Scrap-Book," a free leaflet obtainable from the Department of Missionary Education, Congregational Educational Society, 14 Beacon Street, Boston, or from the Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York City.

Training in Worship

A deep, underlying purpose of these courses is to strengthen the attitude of worship by bringing the pupils into touch with God and in touch with the lives of other boys and girls. The value of approaching missionary education from a new angle lies especially in relating the fresh vision to the old verities of religion.

There is no one best way to develop the spirit of worship, aside from the nature of the pupil's situation. In daily vacation church schools or other similar week-day sessions the leader does well to plan a daily worship period before or after the other activities. The needs and opportunities set forth in the present book, however, are given somewhat different emphasis.

The group is probably meeting around a living-room table on which they have spread out their books and papers; they are in the midst of the process of getting acquainted with other boys and girls, and the chances are that they will not immediately see in this situation any occasion for formal worship. It will be the leader's part to bring them gradually and naturally to a sense of its appropriateness. Silent prayer after moments of deep feeling is always rewarding, and many sessions might well be ended or perhaps begun with prayer for a particular

mission whose work the group has just begun to appreciate. In other words, the worship level may be reached at any point during the proceedings. In the writer's experience the spirit of worship has been expressed more effectively when such expression has been made informal. The place for formal worship comes later on, when the group begins to think of sharing its findings with a larger group. Then is the time for the leader to help them relate their new information to a familiar worship ritual. They are better equipped to realize that the kind of friendship they have been planning to develop with these other boys and girls is a Christian friendship; and that their double purpose in worship is, as Dr. Hartshorne writes, "to live and help others to live as children of the Father."

Indeed these courses lend themselves particularly well to building up and strengthening the worship sense in boys and girls of junior high school age through the process of actually learning to use the materials of worship toward a given and approved end. The leader might start the process by helping her group plan a worship service which shall frame its own missionary information with the reverence befitting performance in a church. Worship services too often suffer for lack of direction and content; but direction and content are both necessarily present under this present plan. The worship materials chosen by the group—music, prayer, Scripture reading, the missionary facts themselves—should, of course, be so arranged that they develop one purposeful theme.

Many Sunday schools can easily set aside twenty minutes of their assembly period for such a service. The point of it should be stated as near the beginning as possible. The music should be chosen partly to create an atmosphere and partly to express the message. The leader should explain why certain hymns are chosen, espe-

cially if these are not the usual missionary hymns. In fact, the group should learn to discover missionary ideas in hymns not usually so labeled. Other music may be effectively used to suit the topic, such as Indian melodies or Negro spirituals or folk songs of any nation.

The missionary presentation itself should come toward the end of this worship service. Bible reading, if included, should usually follow such a presentation, so that the Scripture may be interpreted afresh in the light of the new experience. On the other hand, if the reading precedes the program, an advantage is that events are sure to move with dignity.

More than one form of prayer may be used to advantage. It is a great pity, for example, that most religious assemblies have no form to be used in unison except the Lord's Prayer, and one of the best things your group can do is to find other prayers suitable for the entire school to learn. The leader is referred to two excellent collections of prayers mentioned in "A Leader's List," page 10. A brief prayer by the leader is always appropriate at the end of the worship service. A beautiful product, and one most valuable for those who share in it, is the prayer written by members of the group with simple responses to be recited in unison after each petition. "We offer ourselves and our help, O Lord," and "Bless our endeavor and strengthen our hearts to serve thee," are examples of refrains that were chosen by high school pupils.

For a longer service, possibly with an evening program, more elaborate music should be used, including if possible a solo and chorus. If printed or mimeographed bulletins can be had, the worship should proceed without the interruption of announcements. In general it is preferable to

put such a service early in the period when the attention of the audience is fresh.

Any of the public programs suggested in Course A or Course B will be far more effective both educationally and spiritually if it is made the climax of a service of worship in which all efforts to appreciate, to understand, and to help are expressly dedicated to God.

Three Ways of Getting Acquainted

The following plans were developed by three different classes that took as much time as they needed. All began by meeting once a week for an hour, but put in some extra sessions of their own accord. The topics they chose to investigate were the rural church, the American Indians, and our Porto Rican neighbors.

1. Getting Acquainted with the Rural Church

First meeting. A combination of material given under "Appreciating the People's Problems" (see Course B, p. 79), with the examination of leaflets from the home mission board.

Second meeting. Continued examination of material, hunting for story ideas, deciding on the outline, and writing part of the opening scene (see "Closed," p. 152).

Third meeting. Writing the next scene in concert (for method, see Part II).

Fourth meeting. See page 33, "The Last Day."

Fifth meeting. Rehearsal.

Sixth meeting. Performance before the church school, closing period. As the school was already engaged on a Christmas project, no further activity was undertaken at this time, except that an offering was made for rural extension work, and a "spoke" was secured.

2. Getting Acquainted with the American Indians

(Note that this is a separate Indian project from the one developed in Part IV.)

First meeting. Several boys who were in the same high school English division went to a banker's home to interview him on his return from the Southwest. He showed them his collection of Navajo rugs, blankets, Indian beadwork, etc. His wife sang songs from the Cadman and Lieurance collection for them.

Second meeting. The boys told their Sunday school teacher about their visit. She ascertained that Mr. X. had visited no Indian mission schools on his trip, and suggested that the boys look up missionary material and complete his knowledge. One of them wrote his home missionary board for information. The teacher invited the boys to her home and told them Indian legends.

Third meeting. While waiting for the missionary materials to be received, the class met at the library and listed all the books about Indians and had them put on a reserve shelf. They also secured from the librarian several discarded paper jackets which had Indian pictures in color.

Fourth meeting. This was the first avowedly missionary meeting. Reports on the books were spontaneously given. Materials from the home mission board were gone over and a certain school selected as the most interesting. It was voted to have an Indian entertainment and exhibit to raise money for this school.

Fifth meeting. The class met to plan the entertainment. One boy brought in cardboard models of a Pueblo village which he had made from pictures in a railroad folder given him by the banker (this was the "Indian Detour" folder put out by the Santa Fé Railroad.) These were accepted with enthusiasm. It was voted to ask the bank-

er's wife to sing Indian songs, the banker to lend his rugs, etc. Other classes were named for other parts in the program.

Sixth and seventh meetings. The boys spent two more sessions planning and arranging for the entertainment. A class of girls at their request began preparing tableaux, "Indians Yesterday, Today and Tomorrow."

Eighth meeting. The Indian entertainment included, besides the features already mentioned, the story of Waheenee (Webb Publishing Co., St. Paul, Minn. $1.00), told by an excellent story teller. The pastor told stories of the mission school which the boys had selected and asked him to tell. A fairly large offering was received, and nearly as much more was handed in later for the school.

3. Getting Acquainted with Our Porto Rican Neighbors

First meeting. In a small church school a rainy Sunday resulted in a small attendance that brought the departments together into one session. A teacher just back from a state convention told a story of childhood in Porto Rico as she had heard it told. The pastor's wife's class decided to do something, and sent for missionary materials.

Second meeting. The class met at the parsonage to go over material received, including several lists with references to books and pictures, some of which they sent for. The class secretary was asked to write the home mission board to find out what a group of girls could do to show friendliness to the Porto Ricans.

Third meeting. The board replied, "Please sew for this hospital." While the girls sewed, the pastor's wife read aloud the Porto Rican stories from *Stay-at-Home Jour-*

neys and *Uncle Sam's Family.* It was decided to get library books also to continue this reading.

The fourth, fifth, sixth and seventh meetings were occupied in the same general way. Several other girls joined the group of their own accord.

Eighth meeting. The gifts were displayed in the Sunday school, and a dedication service was held before the box was sent to Porto Rico.

Summary

It really does not matter at what point a process of getting acquainted is started, nor does it matter exactly where it comes out. The only thing a leader wants to be sure of is that from several possibilities the group has begun work toward a goal of its own. There is no one order of achievement, since each group determines its own undertaking. A department which decides to plan for an exhibit or entertainment will naturally go through most of the other steps outlined in the previous pages. On the other hand, many groups may well be content with producing a simple program, perhaps followed by a box of articles collected by the school or presented simply for its educational values. Some groups, but this is unusual, proceed with their own investigations followed by no teaching activity at all. The only constant factors which anyone can predict for all groups that are getting effectively acquainted through their own efforts, is the value of their activity and enjoyment, and the value of the experience of worship which is the accompaniment.

COURSE B

FOR LEADERS WHO PREFER TO WORK FROM A GIVEN OUTLINE

This section contains program outlines for seven unrelated home mission topics, under each of which three sessions are planned. A group should begin where it wants to begin, continue for three meetings (or more, if materials are available), and decide together which topic to consider after that.

Following is an outline of what the leader may hope to accomplish by the three-session plan.

The purpose of Session I is to afford an introduction to real characters in such a way that the group will want to know more about them. Use the most attractive pictures and tell the best stories you can find to arouse admiration and respect for characters introduced.

The purpose of Session II is to portray the everyday life of boys and girls in such a way that your group will understand them and like them, and through better knowledge of their environment come to realize that they have to do the best they can against handicaps. Make the human approach to such problems as poverty or education by questions like these: "Why has Juan in Porto Rico never been to school? Why does his father get such low wages?"

The purpose of Session III is to present for choice by your group a variety of suggestions for further activity. If they want to plan a program, turn to Course A for help, noting especially the section on Worship, page 68. If they decide to arrange an exhibit, plan to secure the

pictures needed for models or animated maps. If you have been working with one small group, now is the time to interest the rest of the Sunday school.

The Supplementary Material is for use in connection with the first and second sessions. It should be read over before each meeting.

Course B provides for but twenty-one meetings of a group. So much of the material listed is free or of small cost that almost any leader can secure the minimum needed for three meetings on each topic. Where a good library will help or other books can be purchased, the number of sessions is certain to be increased. Many groups will want to settle down to further work on one or two problems. In that case also the leader of Course B will be glad to find help in the freer method of Course A.

Following is an example of the way in which the material itself will determine the number of sessions. Where little material is available for the first meeting, the leader must plan to have ready the materials for the second session. If, as is likely to be the case, materials for the second session are easier to secure in quantity, two or more meetings may be planned for at this point. And if the previous meetings have been successful, the third session might turn out to be the starting-point of a project requiring several weeks for its completion. Plainly it is essential to order all materials early.

In conclusion, do not expect that your group will start a project for each of the seven topics treated. On the other hand, it will be unusual if they do not want to start any activities at all. Always disregard the three-session limit in favor of the faintest suggestion of a desire to undertake an activity; and reread Course A as soon as such a desire appears.

STUDY ON RURAL POPULATIONS[1]

Note on gathering materials.—These three sessions may, if necessary, be taught without any books at all. The rural department literature of your church and others, most of it free, and the experience of your group itself will be sufficient. Read through the three sessions before writing for assistance, and ask for materials on topics where your group most needs outside help. It is usually best to ask for two copies of leaflets, one for pupils who are making special reports and one for your own use. The Supplementary Material in this case is especially valuable for Sessions I and II. If you have a public library, send for the book list referred to under "Stories to Tell" on page 78. Find out what the library already has or will add.

Session I: Appreciating the People

To prepare for Session I, check the questions that follow according to whether your group lives in the country or city, and decide on the assignment of reports.

INTRODUCING THE TOPIC

(a) Where do your boys and girls go for vacations? How many go to camps? How many who live in the country profit by summer visitors? How many of either group go to church?

(b) Where does the city get its leadership for business? for the city churches? Study your own community for

[1] Books, periodicals and pamphlets referred to within this Study are fully identified as to author, publisher and price in the list of Reference Sources at the Study's end.

leaders lost or leaders gained. How many of your own church leaders came from the country, or were once from the country but have gone to the city? Eighty per cent of the business men on one street in Chicago were country-bred. Seventy per cent of those who bring letters to city churches come from the country. What the city gains the country loses. (See Supplementary Material.)

REPORTS FROM THE GROUP

(a) If a copy of *Who's Who* can be had, ask someone to look up the birthplaces of our president, cabinet officers, state governor, etc.

(b) If the volume is not at hand, ask a pupil to interview his father or some local business man as to the truth of this statement: "The city renews itself every four years from the country."

(c) Ask a pupil to illustrate this statement: "The farm furnishes the city with muscle, intellect, imagination, probably conscience, possibly religion." Why the hesitation on the last two points? Is the statement too strong?

Ask the group secretary to write down the group decision about the meaning of such facts as have been related. Is this too strong: "Whatever the city church does to aid rural church work is nothing but payment on a debt of honor"?

STORIES TO TELL

Stories of successful rural parish work will stir a city group or awaken a rural one. Be sure to ask for such when writing for materials. Books with such stories may be available; send for the *Country Life Book List,* American Country Life Association.

Session II: Appreciating the People's Problems

Note on gathering materials.—List the pamphlets and books recommended as useful for reports, and secure as many as possible for lending before the session. If necessary, substitute for the books similar materials in your free literature from the rural department of your church board.

Problems for Discussion

Ask your group, whether urban or rural, what they consider the hardest problems of the country church. The group secretary should list these. Begin the discussion with one of the problems for which data are given in this Study or in the Supplementary Material. Disregard the order used in favor of the order suggested by your group.

(a) Do country boys and girls have as many good times as city young people? Use your group's experience. What can the church do to help?

(b) Do rural churches compete or do they pull together? How many churches are there in villages which your group has actually seen? How many should a town of 2500 have? How many is it likely to have? Why? And why is it that such towns are the very ones that fail to extend religion out into the surrounding countryside? (See "Closed," p. 152; also *Our Templed Hills,* by Ralph A. Felton.)

(c) Is education a matter of interest to the church? Only half as many country children finish high school as do city dwellers. Why? Can a wide awake church encourage school attendance? How? How much education does a country minister need to be a good leader for his young people?

(d) Are foreign-born farmers welcome in the country church? (See "Closed," p. 152, also Supplementary Ma-

terial.) How many farms around your village or city are owned by foreign-born or their children? How many of these families attend church? How do you know that "they have their own"? See *New Blood,* by Louise Rice, for an interesting account of a Polish invasion of a small exclusive town. If the book can be had, lend it beforehand for a brief report to be given now. If not, ask a pupil to have ready a statement of what the women's home missionary society of the church is doing for the local foreign-born.

(e) Does the country boy or girl have a fair chance for religious education? It is said that country children get less than twenty-four hours of religious education a year. Is this true anywhere near where you live? If so, why? How can 1,600,000 children live where there is no Sunday school? Where are they? Are there any "crossroads nests" of neglected children near you? See the pamphlet, "Religious Education for Rural Youth."

(f) Are the country churches as a rule interested in foreign missions? How would it help them if they were? See the chapter on "World Neighbors" in *A Christian in the Countryside,* by Ralph A. Felton. If possible, use this chapter for reports as above.

Session III: Appreciating Your Opportunities

If you live in the city

(a) Secure from your pastor or church federation office or home mission board the name and description of a rural church to get acquainted with.

(b) One suggestion may be that you provide, either in money or goods, the summer equipment of an extension worker who is starting daily vacation Bible schools. This may include Bible pictures and others, crayons, tools, etc.

(c) You might provide part of the athletic equipment

for a church that has just started a community house. One city intermediate department sent to such a school a baseball and bat and a basketball; the scores for the two schools were kept and exchanged.

If you live in a town

(a) Look around you. How many crossroads groups of neglected children are there within a ten-mile radius? "None here," said a good church woman. "Five," retorted the visiting home mission secretary who had just been riding around. One group was organized as a Sunday school in a convenient schoolhouse. The others were brought into town in the automobiles of parishioners who hadn't noticed them before. Can you start something like that?

If you live in the country

(a) Write to the rural department of your church—every denomination has something of the sort, though names vary—for fresh ideas. It may be that your own group needs the stimulus of something to do. The department will be able to suggest how they may help in building up their own church, or in sharing its benefits with some little isolated church in the country.

(b) Persuade parents to take up some of the new rural church discussion courses, such as *A Christian in the Countryside,* or *The Country Church and Its Program.*

(c) Find a group still farther out than you are and bring them in to your church, or go out and lead Sunday afternoon services for them.

(d) Make a road-map showing houses where the foreign-born families live, and color red the houses where the families never attend any church. Give the map to

your minister to act on. (See "Parish Methods," by Malcolm Dana, for similar maps.)

(e) Make and find appropriate places for signs and notices which will assure strangers of a welcome at your church. One whole state has tried this, with amazing results.

Reference Sources

(*Consult also "A Leader's List," page 8.*)

The abbreviations C.W.H.M. and M.E.M. are to be read respectively Council of Women for Home Missions and Missionary Education Movement. Books so marked should be ordered through the literature headquarters of your denomination.

BOOKS

Christian in the Countryside, A. Ralph A. Felton. Methodist Book Concern, New York, 1925. 50 cents.

Country Church and Its Program, The. Earl A. Roadman. Methodist Book Concern, New York, 1925. 50 cents.

New Blood. Louise Rice. Fleming H. Revell Co., New York, 1922. $1.00.

Our Templed Hills. Ralph A. Felton. C.W.H.M. and M.E.M., New York, 1926. 60 cents.

PAMPHLETS

"Parish Methods." Malcolm Dana. Rural Work Department, Congregational Church Extension Boards, 287 Fourth Ave., New York. 15 cents.

"Religious Education for Rural Youth." Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch St., Philadelphia.

"Country Life Book List" (bibliographical). American Country Life Association, 1849 Grand Central Terminal Building, New York.

STUDY ON MIGRANT CHILD LABORERS[1]

Note on gathering materials.—Practically all materials for these lessons are free. The government bulletins can be had for the asking, but allow plenty of time in ordering them. All pamphlets referred to may be secured from the Council of Women for Home Missions, at from three to ten cents apiece, and an excellent bibliography is free. Also send to the National Child Labor Committee for sample copies of their bulletin, *The American Child.* Either book mentioned under "Stories to Tell" would be a good investment; both include stories about other subjects developed in this course.

Migrant child laborers are only one small subdivision of the whole topic of child labor, which is much too complicated to receive treatment in three sessions. It is hoped, however, that your group will be led onward through its study of this phase of the problem into a desire to understand the larger issue of the industrial wrongs against children which must be righted wherever they exist.

Session I: Appreciating the People

INTRODUCING THE TOPIC

(a) *Who the migrant children are.*—Is migrant the same as immigrant or emigrant? How does it happen that children can migrate? Are they all foreign-born? (See "Little Gypsies of the Fruit.")

(b) *Work that children are doing.*—Ask your group to

[1] Books, periodicals and pamphlets referred to within this Study are fully identified as to author, publisher and price in the list of Reference Sources at the Study's end.

name the crops in which they think child labor might be employed. When the secretary has taken down all their items, read aloud the following from "Our Greatest Crop":

"Those luscious nuts, raisins, oranges, juicy apples, delicious pineapples, asparagus, tomatoes, peas, beans, corn, the scarlet strawberries of the spring, the cranberries of the late fall, onions, sweet potatoes, oysters from the Chesapeake and the Gulf—how do these foods . . . reach our tables? Great armies of migratory families . . . are the power behind these crops . . . they go roaming over the country, picking, canning as the need may be—a nomadic life which sows disastrous seed in the lives of the children."

REPORTS FROM THE GROUP

(a) *The children who shouldn't work for us:*

Their pictures.—One pupil shows photographs secured from the Council of Women for Home Missions, and the best pictures included in the leaflets, pointing out significant items.

Their lives.—A pupil reports personal bits from "A College Girl's Diary," such as the following:

"It was the first time some of them had ever seen a toothbrush. We dabbed the brushes with toothpaste and turned away for one second only . . . all the paste had disappeared. 'We ate it,' said one little boy; 'it tastes like candy.'

" 'You's high people and we's low people,' the children told us. 'You's talk nice and we talk rough. You's been grajated from two or three schools; we ain't grajated from no place. You's got nice manners, and we yells at one 'nother.' "

Poems about them.—If possible, order *Poems of Child*

Labor, from the National Child Labor Committee. See especially "The Ballad of the Unbidden Guest," which may be dramatized as part of a program, and "The Working Children to the Story Teller." One pupil may read "Canned Childhood," by Sarah N. Cleghorn, from which the following stanza is quoted (by permission):

> Beneath the label, "Oysters," "Shrimps,"
> Or "Beans" or "Peas" or "Corn,"
> Is canned a pound of frolic missed
> Upon a summer morn;
> Lost fun and frolic, soldered tight
> Where no child finds them, morn or night.

STORIES TO TELL

(a) Either of the following: "Olaf of the Beet-fields" in *Uncle Sam's Family;* or, "The House That Moved Away" in *Stay-at-Home Journeys.*

(b) *World Neighbors* issued a special number in September 1927 about migrant child laborers, with many stories and pictures. Write for it.

SUMMARY

Let the secretary write down the group's conclusions. A member of one such study group said, "I'll never eat another grapefruit if we don't do something to help those children!"

Session II: Appreciating the People's Problems

PROBLEMS FOR DISCUSSION

(Review.) Ask the group what problems of the migrant child laborers they remember best from Session I. Call first for that report which lies nearest the general interest.

(a) How can such children get an education? Any stu-

dents who have been put back in school because of illness or removal to another city can appreciate what happens to migrant children. They never catch up. Call for reports on their school attendance from Government Bulletins No. 15 and No. 98. A few of the facts are given here. Even if such children go to school at all, they return late in the fall from one crop and leave early in the spring for another. One in three of the beet-field children is behind his grade, many of them two years behind (Bulletin No. 15). Some children never get to school at all. One of every four children working in oyster canneries could neither read nor write, among the ten-to-fifteen-year-olds (Bulletin No. 98). See also "Little Gypsies of the Fruit," valuable even though California school attendance is now better enforced than when the pamphlet was written. Call for reports from all these sources.

(b) What becomes of home life when the whole family works? Where parents and older children work, smaller ones, even babies, are left alone all day without care. Many employers will not allow younger children about the canneries, in which case these youngsters sit about listlessly because they do not know how to play. One room to a family is the usual space allotted by the employer for living quarters, for where the season is short he maintains that he cannot afford to provide proper plumbing, ventilation, and so on. Call for report on the pamphlet, "Migratory Children." What can the church do to help? If no one can answer this question, answer it yourself from the Supplementary Material.

(c) Why should the church take any interest in health? Why not leave it to the health officer? See Supplementary Material. Why is one of the workers who are sent to a mission station always an expert in first aid? Call

for a report from "Millstones," or "Little Gypsies of the Fruit" to explain why sores and accidents are common, and why proper food cannot be had at home.

(d) How are these children going to get religious training? Call for reports from any of the leaflets in which the subject was mentioned; see especially "America in the Making" for an account of how the workers dealt with profanity, the only use of the word God which most of the children knew. Note also how and when Bible stories were used.

Session III: Appreciating Your Opportunities

What any group can do

Find out what the child labor laws of your own state are by writing to the Children's Bureau, United States Department of Labor, for a copy of your state laws. Ask also for literature on the minimum standards of a square deal for working children. Then undertake to find out how well the laws of the state are enforced, and how your state measures up with other states in regard to standards. Following are sample facts from this source: Fourteen states permit employment of children under fourteen in factories or canneries. Six states exempt children working in canneries from the legal age limits for hours and night work. Fourteen states have no concern for an eight-hour day and a six-day week for children under sixteen.

Now use the following material, adapting it to conditions existing where your group lives, and spend the session in choosing some activity and planning to carry it through.

If you live near a cannery, fruit ranch, or seasonal crop, find out what your church can do to help. Send for "Nomad Workers of America," by Louise F. Shields, in

the *Missionary Review of the World* for June 1927, for an account of what a church in an apple-growing center did for migrant workers. It opened a free employment office in its parish house, together with a reading room and a soup kitchen. Another church in the same town had Sunday evening programs for and by the "apple-knockers." The same article includes an excellent map showing the location of migrant workers through the states. Some clever boy or girl may be able to enlarge this map and illustrate it with appropriate figures of the child workers.

If you do not live near such localities, find out what is being done in them, and see that your church takes a share in the interdenominational work. Much of the material already used for reports in Sessions I and II may be used again for talks before the Sunday school or the midweek meeting of the church. The "College Girl's Diary," "America in the Making"—an excellent story of a typical day of helping at a cannery center—and "Millstones" are especially good for this purpose.

Shorten and adapt for use the worship program for farm and cannery migrants, issued by the Council of Women for Home Missions. If money can be had for rental (two dollars), secure a stereopticon lecture from the Council of Women for Home Missions and charge admission. Find out how much it costs to run a summer mission station for one day, and decide on your share.

Reference Sources

(*Consult also "A Leader's List," page 8.*)

Books

Poems of Child Labor. National Child Labor Committee, 215 Fourth Ave., New York. 35 cents.

Stay-at-Home Journeys. Agnes Wilson Osborne. C.W.H.M. and M.E.M., New York, 1921. Cloth, 60 cents; paper, 40 cents.

Uncle Sam's Family. Dorothy F. McConnell, C.W.H.M. and M.E.M., New York, 1924. $1.00.

PAMPHLETS

"A College Girl's Diary"; "America in the Making"; "Little Gypsies of the Fruit"; "Millstones"; "Our Greatest Crop"; "Migratory Children"; "Farm and Cannery Migrants," a worship service. Council of Women for Home Missions, 105 East 22d St., New York. Free.

Government Bulletins, Nos. 15 and 98. United States Department of Labor, Children's Bureau, Washington, D.C.

PERIODICALS

American Child, The (monthly). National Child Labor Committee. 215 Fourth Ave., New York. $2.00 a year; sample copies free upon request.

Missionary Review of the World. 156 Fifth Ave., New York. Single copies, 25 cents.

World Neighbors (quarterly). 420 Plum St., Cincinnati, Ohio. 50 cents a year; 15 cents a copy.

STUDY ON SOUTHERN MOUNTAINEERS[1]

Note on gathering materials.—To be most effective, this whole study needs books. If only one can be had, choose *The Glass Window* to read aloud from at the first meeting. If none are available, use the Supplementary Material as a true story. The second session, to some extent, and certainly the third, can be handled from your church literature, most of which is free.

Session I: Appreciating the People

Introducing the Topic

(a) *Who the mountaineers are.*—How does it happen that native American boys and girls in one section of the country, early settled, need outside help in establishing their schools and churches? It sounds as though we were sending home missionaries to ourselves. Why should we? If no one can answer this question, use the Supplementary Material as suggested above.

(b) *How they got where they are.*—If books can be had, use the following instead of the Supplementary Material: *The Land of Saddle-bags,* by James Watt Raine; *The Crossing,* by Winston Churchill, for an account of the early settlement of Kentucky; *The Glass Window,* by Lucy Furman, chapter IV, for the story of the lost Reeves kin; *The Lonesome Road,* by Lucy Furman, for proof of independence and ambition in the mountaineer life. These might be acceptable for high school reading credits.

(c) *Revolutionary handicrafts preserved.*—How does it

[1] Books, periodicals and pamphlets referred to within this Study are fully identified as to author, publisher and price in the list of Reference Sources at the Study's end.

happen that these people have preserved old handicrafts when the rest of the country has lost the arts of spinning and weaving by hand? Work out the answer from the Supplementary Material. In the old days every mountain cabin had its hand-made loom, and now the Northern demand for the product has set many looms whirring again. Every choice pattern had its name: dogwood-blossom and trailing-vine, Lee's surrender, chariot-wheel, Federal-city, Virginia-beauty, blooming-leaf. See *The Land of Saddle-bags,* page 68, for a photograph of some of these patterns. If possible, read aloud "Kivers," a poem about quilts, in *Kinfolks,* Kentucky mountain rhymes, by Ann Cobb.

(d) *Ballads dating before Shakespeare.*—Why and how have these been preserved? This question also needs books for an answer. See *English Folk Songs from the Southern Appalachians,* by Campbell and Sharp, for words and music; *The Land of Saddle-bags,* chapter v for words and tunes of seven ballads; *The Quare Women,* by Lucy Furman, for account of the grandmother who could sing these ballads all night and never repeat.

(e) *People well worth knowing.*—What can people so isolated be like? Your church literature will partly answer this question; call for reports at this point. Also, if possible, read aloud the poem "Hospitality" in *Kinfolks,* and page 84 from *The Land of Saddle-bags*—here is part of it: "Every [mountain] man undertook all ordinary activities for himself. Each was farmer, trapper, builder, carpenter, shoemaker, wagoner, lumberman, raftsman, blacksmith and stonemason. Each served as barber, nurse or undertaker, as the occasion required." What is the name for such ability?

STORIES TO TELL

(a) "Peter David" in *Uncle Sam's Family.*

(b) In *The Glass Window,* pick out and tell as a

separate story the incidents relating to Lowizy's school.

(c) Any stories from your church literature which emphasize the pluck of mountain boys and girls.

(d) "When Santa Claus Came South," page 140, told or read aloud.

Session II: Appreciating the People's Problems

Note on gathering materials.—If books cannot be had, combine this session with the third, noting items in the literature of your church board that may relate to the topics treated here.

Problems for discussion

(Review.) Ask the group what problems of mountaineer boys and girls stand out in their minds after Session I. Begin the discussion where they want to begin.

(a) Why is outside help still necessary for common school education? Use the Supplementary Material in addition to what the group has found and remembered. Here are typical facts: In pioneer days, survival does not depend on "book-learning." Today where pioneer conditions have survived, poverty and lack of roads have made learning very hard to acquire. Any rural community knows the problem; are the mountains a rural community? A large though rapidly decreasing percentage of grown people have never learned how to read and write. Till recently, a maximum three-months' school period was common, and even now not many schools continue for more than six months. Call for a report on the schools supported by your church. If materials for the following topics cannot be had, spend the rest of the hour on this one.

(b) Should the church spend home mission money for health? Read the story of Lowizy in *The Glass Window,* or refer to the treatment of Cindy in *The Lonesome Road.*

Under such continuing pioneer conditions, doctors have found it even harder to get training than teachers have, and they have been even more limited by impassable roads. Their place has been supplied either by mission doctors, or by old grannies with their "yarb" remedies and superstitious notions. Suppose your church had a gift of five thousand dollars to spend for health in the mountains, how much of it should go toward one large hospital, and how much for neighborhood clinics at the schoolhouses?

(c) Has the church any interest in better farming? A pioneer cleared the land for his cabin, let the rotting stumps fertilize the ground, raised little crops till the soil was worn out, then cleared another patch farther up the mountain. Modern agricultural training is needed if the mountaineers are not literally to starve their way up. Does your church do anything to solve this problem?

(d) Is the local form of religion any of our business? See *The Land of Saddle-bags,* chapter VIII. Here are the facts: Mountaineers are religious as the Puritans were, sternly, fatalistically, stubbornly, harshly, but with two important differences. In the first place, they have lacked an educated ministry; the typical preacher served without pay, came around perhaps once a month, and did nothing but preach or conduct funerals or wedding services. Also, in recent years, emotional sects have come in, with much emphasis on shouting and none on religious education or the social gospel. Mountaineers often say they have all the religion they need. Do you agree? What is your church doing about it?

Session III: Appreciating Your Opportunities

Note on gathering materials.—This session can be handled well with the literature of your church home mission board, if nothing else can be had. However, either of

the following books will be of great help in showing what other groups have done. In *Projects in World Friendship,* page 99, there is a record of a project for a mountaineer school, with schedule of sessions planned, and a play written by the girls. In *The Project Principle in Religious Education,* page 349, there is a record of a similar junior-intermediate project, showing how two departments may be enlisted in joint activity for a common purpose.

What any group can do

Find out what your church is doing through its home mission boards. Part of the session should be spent on reports from the leaflets which have been distributed. Decide on your share, and begin to plan how to carry it through. Following are suggestions: Pack a box with Christmas toys and books for some school.—Provide a summer extension worker with equipment for a daily vacation Bible school.—Send a Christmas box to some mountain preacher. In that case, get if possible *The Christmas Box* by Frances H. Withers. It contains excellent warnings on what not to send.—Collect and send books for some community library.

What some groups can do

Share information in such a way as to raise money for mountain work. For example, make public reports of findings to some church gathering, and ask for an offering for mountain work.

Other groups can write a short play about some mountain school. (See "The First Day," p. 13.) In that case, reread Course A. Still others will be glad to give a longer play, charging admission. For example, *Janey,* by Mrs. Guernsey Walker, showing the value of education to

mountaineers; *Election Day,* by Helen Willcox, showing the "reformation" of a mountaineer; *Visitors from the Colonial Period,* by Anita B. Ferris; *The Highlander's New Day,* by Anita B. Ferris; "Mallie's Chanct," in *World Friendship Through the Church School,* by John L. Lobingier.

One group might interest older people to prepare and serve a mountain meal such as a family in unusually comfortable circumstances might serve on a holiday—fried chicken, candied sweet potatoes, cornbread or hot biscuits, and buttermilk. The proceeds would go for mountain work.

Reference Sources

(*Consult also "A Leader's List," page 8.*)

BOOKS

Almetta of Gabriel's Run. L. R. Murdoch. Meridian Press, New York. $1.25.

Christmas Box, The. Frances H. Withers. National Council of the Protestant Episcopal Church, 281 Fourth Ave., New York, 1926. 50 cents.

Crossing, The. Winston Churchill. Macmillan Company, New York, 1904. $2.50.

English Folk Songs from the Southern Appalachians. Campbell and Sharp. G. P. Putnam's Sons. $3.50.

Glass Window, The. Lucy Furman. Little, Brown & Co., Boston, 1925. $2.00.

Kinfolks. Ann Cobb. Houghton Mifflin Co., Boston, 1922. $1.50.

Land of Saddle-bags, The. James Watt Raine. C.W.H.M. and M.E.M., New York, 1924. $1.50.

Lonesome Road, The. Lucy Furman. Little, Brown & Co., Boston, 1927. $2.00.

Projects in World Friendship. John L. Lobingier, M.E.M., New York, 1925. $1.25.

Project Principle in Religious Education, The. Erwin L. Shaver. University of Chicago Press, Chicago, 1924. Cloth, $1.50; paper, $1.00.

Quare Women, The. Lucy Furman. Little, Brown & Co., Boston, 1923. $1.75.

Uncle Sam's Family. Dorothy F. McConnell. C.W.H.M. and M.E.M., New York, 1924. $1.00.

World Friendship Through the Church School. John L. Lobingier. University of Chicago Press, Chicago, 1924. Cloth, $1.50; paper, $1.00.

PERIODICALS

Mountain Life and Work (quarterly). Berea College, Berea, Kentucky. $1.00 a year; single copies, 30 cents.

PLAYS

Election Day. Helen Willcox. M.E.M., New York, 1916. 45 minutes. 25 cents.

Highlander's New Day, The. Anita B. Ferris. American Missionary Association, 287 Fourth Ave., New York. 30 minutes. 10 cents.

Janey. Mrs. Guernsey Walker. Abingdon Press, New York. 40 minutes. 20 cents.

Visitors from the Colonial Period. Anita B. Ferris. M.E.M. 30 minutes. 15 cents.

STUDY ON CITY DWELLERS[1]

Note on gathering materials.—Unless first-hand experience can be had, this study needs books to make it vivid, for the home mission literature does not deal very definitely with the topics for the first two sessions. Therefore the list of books referred to should be copied and taken to a public library or mailed to the state library. If only one book can be purchased by the group, it might be *Better Americans, Number Two.*

A group which is in or near a city should spend its first session in visiting a church mission or settlement house. A group not near a city and unable to secure books may spend its time in informal reports on its church literature on this subject.

Session I: Appreciating the People

INTRODUCING THE TOPIC

(a) *What foreign neighbors may bring to us.*—If this discussion follows a visit to a settlement, there will be material from observation. If not, suggest as many of the following as can be illustrated by materials at hand. If none can be had, omit this section, and begin with "Stories to Tell."

Interesting folklore.—See *Survey Graphic* (issues listed in Reference Sources) for a series called "My Syrian Neighbor Tells Me Stories." If this is on file in your library, show the illustrations and read a short story. Also read from *High Adventure,* by Fjeril Hess, the delightful Polish folk-tale of Jesus and Peter in the chapter

[1] Books, periodicals and pamphlets referred to within this Study are fully identified as to author, publisher and price in the list of Reference Sources at the Study's end.

entitled "A Long Road Across the Sea." Have you any neighbors who might know such stories?

Handicrafts.—Armenian women have always made lace, and other foreign women have learned beautiful embroidery and weaving. Show any examples you can find.

Hero stories.—Ask some Bohemian for the story of Jan Hus, or an Armenian for traditions of her race.

Folk music.—See *Folk Festivals and the Foreign Community,* and *Folk Songs of Many Peoples.*

Folk-dances.—The Greek or Bulgarian circle-dance and the Syrian bottle-dance are most graceful.

STORIES TO TELL

If books can easily be had, reports may be given by pupils of their reading on various topics. If not, the leader should if possible have at least *Better Americans, Number Two,* in which most of the stories referred to will be found. If this cannot be bought or borrowed, omit this section and proceed with the second session. Following are brief biographical notes.

(a) *Michael Pupin.*—See his *From Immigrant to Inventor.* The son of Serbian peasants, landing at New York with five cents, is now a professor of science at Columbia University. In nine years he had worked his way through college and taken citizenship papers. Today he is the most distinguished scientist and inventor who is at the same time a strong Christian. (Briefly told in *Better Americans, Number Two,* p. 61.)

(b) *Mary Antin.*—See her *The Promised Land.* A Jewish child from the Russian Pale entered the first grade of an American school when she was twelve, and jumped to the sixth when she had learned English, by the middle of the next year. Now she writes books to help native Americans understand and help the foreign-born. (See *Better Americans, Number Two,* p. 67.)

(c) *Abraham Rihbany.*—See his *A Far Journey.* A Syrian lad of humble parentage first heard Bible stories in a Protestant school in Palestine. He worked his way through college, became a preacher, and has written a remarkable book, *The Syrian Christ,* in which he shows why Jesus' stories are so real to a native of Jesus' country.

(d) The stories of *Jacob Riis, Guglielmo Marconi, Edward Bok,* and others are also told in *Better Americans, Number Two.* It is the least expensive collection of such stories. See also *Pilgrims of Today,* by Mary H. Wade.

Session II: Appreciating the People's Problems

Note on gathering materials.—Some of your home mission board literature will touch on points mentioned below. Instead of calling for reports previously prepared, since this material will be scattered, give out the literature when the group arrives, raise the questions suggested, and make a game of finding as many answers as possible on the spot.

Problems for discussion

(a) What can a church mission or settlement do to combat race prejudice? Families bring their ancestral hatreds with them, prejudices due to historical conflicts. What can a community house do to alter these feelings among the children? Among their parents? Or should it ignore such attitudes in the hope that they will soon disappear in a new country?

(b) Where is such a center going to get its leaders? From its neighborhood? But the families who prosper move naturally to a better neighborhood as fast as they can. This means not only a constant turnover of the local leadership but the loss of the best examples of progress. If the leaders are to come from city churches in other localities, what should be their motive? Their training?

(c) Why can such a center never charge what its serv-

ices are worth? Club fees never pay for club privileges. Ten cents a day for a child in the day nursery does not pay for its bath, meals and care. But the people of such a neighborhood can never pay in money for what they receive. Besides, thousands come where hundreds can be cared for, and the original budget is quickly used up. Which should a church settlement do—stay inside its assigned budget, or do what needs to be done and present the bill to the churches?

(d) What is the difference between a settlement house and a Christian community house? (See Supplementary Material, p. 130.) Where is the distinction between welfare work and Christian activity? Where and how may teaching with the Christian motive be introduced? In connection with gymnasium work, for example? From one viewpoint, how can it help being thus introduced? Go through the activities mentioned in the Supplementary Material to see whether they do or do not lend themselves to direct Christian instruction. How about indirect teaching?

Session III: Appreciating Your Opportunities

If you live in the country

(a) Write your home mission board for name and news of the nearest church neighborhood center. Then write the headworker, asking what share you may take. See "Other Leaders' Experiences," page 45, for a story of what one village group did. Girls may make layettes for babies, rompers for day nursery tots, aprons for kindergartners. Boys may exchange pictures with a Scout troop or other boys' club of their own age, or send a camera or athletic equipment, and books of adventure or out-of-door life.

(b) Arrange to take children from such a center for summer vacations in or near your homes.

If you live in the city

(a) Visit a church community house if possible. Address the headworker to find out when and how you can be of use. Find out whether some house group will exchange parties with your group. Follow this up as the headworker may suggest, or as your group may desire.

(b) Failing a church center, visit a settlement house and study at first hand what welfare work really is. Does it seem to you to differ from Christian service? Can you find your place to help?

(c) Arrange for an entertainment in your own church with the subject, "Our Foreign-born Neighbors in This City." Try to obtain materials suggested in Session I. Retell some of the stories listed there under "Stories to Tell." If possible, get some foreign-born leader to tell you about his own people and their needs.

(d) Arrange a simple program for your Sunday school or young people's society. Send for the December 1927 number of *World Neighbors* for a program entitled "How Big Is a City Mission?" This should not be followed exactly, but used as a guide in presenting the facts your group has discovered for themselves.

Reference Sources

(*Consult also "A Leader's List," page 8.*)

BOOKS

Better Americans, Number Two. Mary DeBardeleben. M.E.M., 1924. 75 cents.

Far Journey, A. Abraham M. Rihbany. Houghton Mifflin Co., Boston, 1914. $3.00.

Folk Festivals and the Foreign Community. Dorothy Gladys Spicer. Womans Press, New York, 1923. $1.50.

Folk Songs of Many Peoples (in two volumes). Compiled by Florence H. Botsford. Womans Press, New York, 1921. $4.00. The following reprints from this volume are avail-

able: *Christmas and New Year Songs,* 50 cents; *Folk Songs of Poland,* 75 cents; *Russian Folk Songs,* 75 cents; *Sing-Around-the-World Songs,* 15 cents.

From Immigrant to Inventor. Michael I. Pupin. Scribner's, New York, 1923. $4.00.

High Adventure. Fjeril Hess. C.W.H.M. and M.E.M., New York, 1925. Cloth, 75 cents; paper, 50 cents.

House on Henry Street, The. Lillian D. Wald. Henry Holt & Co., New York, 1915. $2.00.

How the Other Half Lives. Jacob A. Riis. Scribner's, New York. $1.25.

Pilgrims of Today. Mary H. Wade. Little, Brown & Co., Boston, 1916. $1.65.

Promised Land, The. Mary Antin. Houghton Mifflin Co., Boston, 1922. $3.00.

Settlement Horizon, The. R. A. Woods and A. J. Kennedy. Russell Sage Foundation, New York. $3.00.

Spirit of Youth and the City Streets, The. Jane Addams. Macmillan Company, New York, 1912. 50 cents.

Syrian Christ, The. Abraham M. Rihbany. Houghton Mifflin Co., Boston, 1916. $3.00.

Twenty Years at Hull House. Jane Addams. Macmillan Company, New York, 1912. $2.50; school edition, 50 cents.

PERIODICALS

Neighbor, The. Divine Paternity House, 247 E. 53d St., New York. 5 cents a copy.

Survey Graphic. 112 E. 19th St., New York. Single copies, 30 cents. "My Syrian Neighbor Tells Me Stories," by Mary Jenness, in issues for October 29, 1921; December 31, 1921; February 25, 1922; August 1, 1922; September 1, 1922.

Union News, The. Union Settlement, 237 E. 104th St., New York. 5 cents a copy.

World Neighbors (quarterly). 420 Plum St., Cincinnati, Ohio. 50 cents a year; single copies, 15 cents.

STUDY ON NEGROES[1]

Note on gathering materials.—This Study particularly needs to make use of non-missionary materials such as may be watched for in newspapers and current magazines. The daily press carries such reports of Negro achievement as the Guggenheim Fellowships, Harmon Awards and the Spingarn Medals. For magazine articles the Reader's Guide and Current Magazine Contents should be consulted under the heading "Negro." In addition the Negro magazines, *Opportunity* and the *Crisis* and others, should be known at least through sample copies. If your group intends to get an idea of present-day developments in Negro education, including scholarship, music, literature, art, they should find out what the awards and fellowships really are, for example, as well as what the Jeanes Foundation has made possible in Southern Negro schools. For a complete picture it is as important to know what the Southern states are doing to provide education through the colored land-grant colleges and other agencies as it is to know what one's own mission board is accomplishing through home mission schools. Inquiries by correspondence will often bring valuable information direct.

While the group is gathering such materials, write to your church home mission board for stories of Negro achievement. *The Upward Climb,* for example, is a new mission study text, though the group should not limit itself to books of this one type. It should buy or ask the library to order such a book as *Portraits in Color,* which

[1] Books, periodicals and pamphlets referred to within this Study are fully identified as to author, publisher and price in the list of Reference Sources at the Study's end.

carries missionary implications in the sense of stressing the development of a race and individual members of it, but is not in itself religious literature.

Session I: Appreciating the People

Introducing the Topic

(a) *Negroes who have made good.*—How many distinguished Negroes since Booker T. Washington can your group name? Can they name a singer, a sculptor, a painter, a chemist? Do Negro children have the same chance to learn that white children have? Use the knowledge of the group, plus the Supplementary Material.

Reports from the Group

Following are three striking biographical notes of Negroes whom you should know more about.

(a) *Mary McLeod Bethune.*—From a log cabin to the presidency of a college which she made by her own efforts. The child of slave parents becomes the president of the National Association of Colored Women. The graduate of a little mission school starts her own school with five little girls, a dollar and a half, and furniture of drygoods boxes; now Bethune-Cookman College has fourteen buildings, thirty-two acres of land, and its property is worth at least half a million dollars.

(b) *George Washington Carver.*—Born in slavery, he is now a Fellow of the Royal Society of Arts of Great Britain. It took him eighteen years, earning every cent of his way, to graduate from Iowa State University; but the boy who often went hungry has added to the resources of the South and of the nation by his chemical discoveries about the uses of the peanut and the sweet potato. He has made possible one hundred commercial products from the sweet potato and two hundred from the peanut, more

than balancing the destructive work of the boll weevil.

(c) *Roland Hayes.*—From an iron factory to a song recital commanded by King George of England. From working his way through school and college to the receipt of one hundred thousand dollars from his concerts in one year alone. From his earnings he has set aside a sum to found a school for Negro children.

STORIES TO TELL

The stories just mentioned and others will be found in the following volumes: *In Spite of Handicaps; The Upward Climb; In the Vanguard of a Race; Portraits in Color.*

Session II: Appreciating the People's Problems

Note on gathering materials.—Your plan for this session will vary according to what section of the country you live in and how much experience your group has had. Write your church home mission board for leaflets, and have them ready at this session.

PROBLEMS FOR DISCUSSION

Ask the group to put themselves imaginatively in the place of Negro boys and girls. In the following cases, would they be getting a square deal?

(a) *Neighborhood handicaps.*—Have you seen pictures of Negro homes or the homes themselves? Are they on good residential streets, or in a segregated quarter? If the latter, is plumbing, ventilation, police protection, recreation, etc., as good as in the white centers? Are the streets well paved and cleaned? Where do the children play?

(b) *School handicaps.*—See Supplementary Material, page 131. Why and when did your church start mission

schools for Negroes? Why are these still needed? In the states most impoverished by the Civil War, where there have been seventy per cent Negro children and thirty per cent white, the school money has usually been spent in the opposite ratio, so that until recently thousands of colored children have had no schools at all. On account of a strike of white students in Gary, Indiana, Negro students were sent away from the public high school to a temporary building. Was that fair?

(c) *Employment handicaps.*—See *And Who Is My Neighbor?* chapter 1. If a colored and a white boy apply for the same job, are they tested out just as two white boys would be tested? Are they both sure of a square deal? Is it fair to the Negro boy to educate him to do and fill a good job, when the probabilities are that he will be deprived of his chance when it comes?

(d) *Personal safety.*—Is lynching a local problem or a national problem? Booker Washington said that the broadest argument against lynching was that if mob rule were permitted, ultimately no white person would be safe either. In certain states it has actually turned out that way. Though lynching is decreasing, it is far from having been done away with. Does the person who breaks a law anywhere in the United States hinder or help the lynchers? What can be done in your town to strengthen respect for the law?

(e) *Blanket judgment.*—("Negroes are all alike.") Is a Negro first of all a person or a colored person? Would any college graduate like to ride in a Jim Crow car? Is it fair to restrict white people who wish to take colored friends to restaurants or to their homes? What is the standard for judging the worth of a person, his religion,

his education, his color, his character, his achievement? By which do you intend to be judged?

Session III: Appreciating Your Opportunities

If you can get in touch with a Negro church or school

(a) In some places it is possible to exchange visits. At least you can find out whether the institution has needed equipment, hymn-books, Sunday school lesson materials, maps, etc. One New England Sunday school was changing its course of study, and had on hand discarded materials in good condition. By inquiry through its home mission board it located a Negro Sunday school where the children had no materials at all except the Bible.

(b) Invite a Negro speaker, possibly from a school or college. Ask him what Negroes want for their race, and how white people can help. Treat him as you want to be treated.

If you have not been in touch with Negroes

Get addresses through your mission board. These suggestions may be made: Sew for a Negro mission school; bedding, table-linen, clothing, will be needed.—Collect pictures for the English teacher or the geography teacher.—Send kindergarten equipment.

In any case, share your information. Get a young people's group to study and discuss *And Who Is My Neighbor?* Tell stories to a junior group from *The Upward Climb;* if possible, find a leader who will give the course for them. Analyze the usual Negro jokes from the viewpoint of a Negro college graduate. Are they representative of contemporary facts or survivals of an outgrown tradition? Ask your library what books it has about

Negro progress. If there have been no accessions since Booker Washington's *Up from Slavery,* as is surprisingly often the case, suggest at least one of the books listed under Reference Sources. If necessary, buy the book desired and make a present of it.

Reference Sources

(*Consult also "A Leader's List," page 8.*)

BOOKS

And Who Is My Neighbor? Distributed by Association Press, New York, 1924. 75 cents.

In Spite of Handicaps. Ralph Bullock. Association Press, New York, 1927. $2.00. Brief, but has photographs.

In the Vanguard of a Race. L. H. Hammond. M.E.M., New York, 1922. 75 cents.

Portraits in Color. Mary White Ovington. Viking Press, New York, 1927. $2.00.

Upward Climb, The. A Course in Negro Achievement. Sara Estelle Haskin. C.W.H.M. and M.E.M., New York, 1927. 75 cents. Ten biographies and thirteen briefer accounts, told for the junior age.

PERIODICALS

Negro Year Book, The. Negro Year Book Publishing Co., Tuskegee Institute, Ala. $1.00.

Opportunity. A magazine of Negro life. 17 Madison Ave., New York. $1.50 a year; 15 cents a copy.

Southern Workman, The (illustrated). Hampton Normal and Agricultural Institute, Virginia. $1.00 a year; 10 cents a copy.

STUDY ON OUR PORTO RICAN NEIGHBORS[1]

Note on gathering materials.—The minimum of material needed for these sessions beyond home mission board literature is free. It consists of an illustrated steamship folder of which several copies should be ordered. Send to the New York and Porto Rico Steamship Company for this pamphlet, "Porto Rico, Land of Enchantment." A good modern geographical reader should be on hand. Use the *National Geographic* for December 1924, if you can get it. This number is out of print, but can be had in some libraries and second-hand bookstores. It contains a remarkable article, "Porto Rico, the Gate of Riches," by John Oliver LaGorce, illustrated with photographs and color plates.

Session I: Appreciating the People

INTRODUCING THE TOPIC

Have you ever thought that you would like to go to Porto Rico? What would you expect to see there? What do the people wear? What do they look like? Before passing around any new information, find out what impressions the group already has about Porto Rico. When you show the folder, allow time for enjoyment of its pictures. Here are descriptions of the country which may be read aloud:

"Scenes of haunting beauty; glimpses of tall palms silhouetted against the sky, old cities going back to the days of Columbus; pictureful streets and romantic byways

[1] Books, periodicals and pamphlets referred to within this Study are fully identified as to author, publisher and price in the list of Reference Sources at the Study's end.

that retain the flavor of old Spain; gray cathedrals emblazoned with treasures of art. In San Juan the Moorish love of color has been transmitted with its architecture. Every possible shade and tint may be represented in the buildings of one block, soft pastels toned down by the wind, the rain and the sun." (From steamship folder.)

"Color everywhere—blue in the sea and sky, yellow in the flooding sunshine, purple in the distant hills, scarlet in the flaming blossoms, and green in the masses of tropical verdure. Beauty in the red-tiled Spanish houses and in the clustered palm-thatched huts under the bending trees." (From W.H.M.S. leaflet.)

Is there someone in the group who, aided by such descriptions, can enlarge and color some of the vignettes in the steamship folder? Or an older friend who can do it?

Show the *National Geographic* for December 1924 if you have been able to get it.

REPORTS FROM THE GROUP

Give time for some reading before you begin to ask questions. Add to what the group finds by using the Supplementary Material. Then put questions such as these:

(a) How did Porto Rico happen to belong to Spain? There is an excellent historical sketch in "Porto Rico Past and Present," and plenty of home mission board literature dealing with the subject. For the second session it is important to attempt an understanding of the historical basis of various present-day problems.

(b) What are the Porto Rican people like? Pictures can hardly express the charm of their gayety and courtesy, the heritage of the Latin peoples. Love of music is universal, with joy in the old Spanish dances, and delight in fiestas; indeed, it is said that the people first welcomed American rule because it brought additional holidays.

Peddlers, mule-drivers, street-cleaners, all accord an unvarying courtesy. "My home is yours," says your Porto Rican host, though he may have nothing but the proverbial poor man's home of a palm-tree and a coffee-pot. "The dog is yours," or even, "The baby is yours," says the more well-to-do native, if you have admired either. Not to be outdone in courtesy, you must protest that you are unworthy. A game, yes, but such an attractive game; only one of the ways in which the people manifest four hundred years of Spanish influence. Will they keep such characteristics under American rule?

STORIES TO TELL

Have ready from your home mission board stories which emphasize the local color of the Spanish heritage, and the charm of the children amid their often wretched surroundings. An excellent book is *Our Little Porto Rican Cousin,* by Mary H. Wade. It is full of color, though it is too juvenile to be put into the hands of your group.

Session II: Appreciating the People's Problems

Note on gathering materials.—The *National Geographic* for December 1924, if it can be had, contains all material needed. If not, these books will help: *For a New America,* chapter v, on Spanish-speaking people; *Human Geography, Book One: Peoples and Countries.* Perhaps the latter can be borrowed from your school superintendent. In addition, use material from your home mission board.

PROBLEMS FOR DISCUSSION

One member of a study group said, "I don't want the Porto Ricans to lose all their lovely ways, but aren't there some more things they ought to have?"

How can there be any very great problems for such a delightful people living in such a fertile and beautiful country? This question was asked by an intermediate. It is an excellent starting-point. Begin with the problem first called for by your group.

(a) *Education.*—Why are two-thirds of the population illiterate, in this island under the American flag? Does this percentage include the children? (See Supplementary Material, page 132.) "I saw a thousand little schools springing up everywhere," declared a Porto Rican girl after a motor trip through the island, "but I saw more children out of school than in." Even now there are schools for only forty per cent of the children. After thirty years of occupation, schools can hardly be built fast enough.

What share has the mission church in this education problem? Should it start Sunday schools or day schools if it has not funds for both? Which is more important, the Christian kindergarten or normal school? Unfortunately, more girls than boys are now being trained in religious schools and orphanages; whom shall these superior girls marry, and does it matter to the church?

(b) *Labor.*—How does it happen that the Porto Rican crops actually keep the people poor? (See Supplementary Material, page 133). Luxury crops occupy most of the cultivated land, but provide only six months of labor. For half the year the Porto Rican laborer is homeless, a renter or squatter on some plantation on which he is at work. For the other half, when he has no work, even if he owns a small patch of his own he will taste no beans, rice or cod, for these, like meat, must be imported, hence are expensive. Part of the world to be well fed starves the other part; our part of it starves his. Does this concern the Christian church?

(c) *Poverty.*—Because of these conditions, with others, the average peon has nothing but a thatched cabin with a palm-leaf hammock; it is estimated that 300,000 people in the interior have literally not enough to live on. Is this a concern of the church? How can a self-supporting church in Porto Rico be expected? Is it desirable? Should a Christian mission cooperate with the United States Department of Agriculture to encourage the raising of Belgian hares in order to provide a cheap supply of meat? With wages for the majority running from twenty-five cents to two dollars a day during six months only, how is a church to become self-supporting unless resources are supplemented in some such way?

(d) *Health.*—Where on United States soil does the infant mortality exceed that of India? In Porto Rico, according to a survey made ten years ago. Why is such a condition a concern of the church?

How can such facts be possible in such a beautiful climate? There is a vicious circle from poverty to disease and back again. Poverty means bare feet; going barefoot encourages hookworm; there are not enough hospitals to give treatment; the only permanent treatment includes shoes; shoes cannot be had on fifty cents a day, yet wages are kept low, say employers, for the very reason that diseased laborers are only half efficient. And ninety per cent of the laborers outside the cities have hookworm, even though the Rockefeller Foundation and the mission hospitals have increased working efficiency sixty-seven per cent in their cured patients. Where should the church begin to help?

(e) *Emigration.*—The overflow is already coming to the United States. Is it cheaper for the church to help provide education, health, religious training, before they come or after? "Never out of the sound of a crying

baby's voice" is a picturesque way of putting the fact that Porto Rico has three hundred and fifty people to the square mile—more than India or China. What else can they do but emigrate? Are Porto Ricans desirable immigrants? It depends largely on whether the church was able to help them before they came.

(f) *Religion.*—Is the main bulk of population urban or rural? During the four hundred years of Spanish occupation, the Roman Catholic Church never got outside the cities. What results would you expect? What kind of religion still prevails in the interior? Should Protestant missions compete with Roman Catholic work or divide the territory? There is more than enough work for both. Because of the high price of sacraments—twenty-five dollars for celebrating a marriage—thousands do without sacraments. Social work has been entirely unknown.

Such discussion may well cover two or more sessions, and will provide a splendid background for the present third session.

Session III: Appreciating Your Opportunities

What any group can do

Get acquainted. A troop of Boy Scouts or Girl Scouts should get from headquarters the address of a similar troop in Porto Rico. Correspondence may follow. If the other troop has no camera, send them one, with films; the pictures they take and send in will quicken the group interest and be invaluable for display on a church bulletin-board. Or the address of a mission Sunday school may be had, and relationship established in the same way. The best possible kind of missionary education would come from finding out what the Spanish group was doing to make its community better, and taking a definite share in that enterprise.

What some groups can do

Look over the following suggestions carefully while planning the third session. Present them to your group for a possible choice, and plan how to achieve the definite goal they decide upon.

(a) Give money for a mission school or hospital. Or undertake some share in its work as suggested by your home mission board. For example, a simple time-budget may be as follows: one dollar a month keeps four children in a Christian kindergarten; four dollars keeps a mission school going for one day; six dollars will care for a baby for a month. What a class or committee cannot do, a department can do if interested.

(b) Make articles needed by your home mission board. Send for information. In general, an orphanage or hospital in Porto Rico needs about the same materials as a similar organization here. Members of a sewing club may also become a missionary reading club.

(c) Share your information with your whole Sunday school or church. Here are four suggestions: Make models or drawings for an exhibit, using the steamship folders and *National Geographic* illustrations for guides. —Make an illustrated map of the people who live in Porto Rico, such as fishermen; workers in tobacco, sugar or grapefruit; school children under the United States flag; children not in school (three times as many); beautiful girls of the upper class; priests, missionaries, and so on.— Give a play to raise money. Send for *The Helping Hand in Porto Rico,* by Anita Ferris.—Write your own program. (See Course A.) Here are three possibilities. Present the long line of people waiting at the door of the district superintendent of schools, only to be told that there is no room for their children this year. Use the situation as an argument for raising more money for your

favorite mission school. Or dramatize the fact that there is room in mission hospitals for but one patient in twenty. Or imagine a lovely, high-class Spanish girl, graduate of the university of San Juan, stranded by an automobile breakdown in an unfamiliar part of the island; children surround her, perfectly charming and shockingly ignorant. She decides to come back and start a school for them.

Reference Sources

(*Consult also "A Leader's List," page 8.*)

BOOKS

For a New America. Coe Hayne. C.W.H.M. and M.E.M., New York, 1923. 50 cents.

Human Geography, Book One: Peoples and Countries. J. Russell Smith. John C. Winston Co., Philadelphia, 1926. 60 cents.

Our Little Porto Rican Cousin. Mary H. Wade. L. C. Page & Co., Boston, 1902. $1.00.

PAMPHLETS

"Porto Rico, Land of Enchantment." New York and Porto Rico Steamship Co., 25 Broadway, New York. Free.

Write Woman's Home Missionary Society of the Methodist Episcopal Church, 150 Fifth Ave. New York.

PERIODICALS

National Geographic Magazine. Washington, D. C. Single copies, 25 cents.

PLAY

Helping Hand in Porto Rico, The. Anita B. Ferris. American Missionary Association, 287 Fourth Ave., New York. 10 cents.

STUDY ON AMERICAN INDIANS[1]

Note on gathering materials.—Books will be valuable for this Study, but are not absolutely necessary. Railroad folders, government bulletins and other pamphlets mentioned, Indian school papers, are all free or very cheap. If the library can add or the state library loan but one book, let it be *The Red Man in the United States,* by G. E. E. Lindquist. It contains forty-six pictures and ten maps, and an unusual bibliography, classified under "Missionary," "Stories and Folklore," etc.

Session I: Appreciating the People

INTRODUCING THE TOPIC

For answers to the following questions, call as much as possible on the experience of the group, on the Indian school papers and other bulletins later referred to, or on museum or library visits. Failing the visits, tell the facts as interestingly as possible.

(a) *Food the Indians taught us how to use.*—Which of our common foods, unknown in England in our colonial period, did the first American settlers learn about from the Indians? The Jamestown colony would have starved during their first year without Indian vegetables such as maize, squash, sweet potatoes, beans and hominy. Since then, Indian pemmican, a preparation of dried meat and fish, has sped the way toward the North and South Poles. Indian corn (maize) has helped to relieve famine overseas. Maple sugar and syrup-making were native Indian arts.

[1] Books, periodicals and pamphlets referred to within this Study are fully identified as to author, publisher and price in the list of Reference Sources at the Study's end.

(b) *Indian contributions to athletics.*—When we think of pioneer times, what athletic accomplishment of Indians do we think of first? Probably speed in running. Indeed, Hopi runners, before the days of automobiles, would make the round trip to the nearest telegraph station from the agency, a hundred and sixty miles, in forty-eight hours. An average of four miles an hour for two successive days would leave the runners in condition for work on return. No white man has equalled this record. In a university track meet at the Philadelphia Sesqui-Centennial a full blood Pima Indian, Philip Osif, established a new championship record for the six-mile run. Some of our athletic equipment is of Indian origin: not alone moccasins, but snowshoes, bark canoes, and the buckskin clothing used by hunters and explorers. The games of lacrosse and racket are adapted from Indian ball-play.

(c) *Beautiful things an Indian makes.*—For a group in a city, this session should be spent in a museum of natural history, Indian department. For others, at least photographs can be had from the American Museum of Natural History, New York, for from three to thirty cents apiece. Following are items of authentic art: pottery of Pueblos and Zuñis; Navajo blankets; basketry of the Southwestern Indians; embroidery done with buffalo hairs and porcupine quills; beadwork (done after the white man had brought beads).

(d) *Music the Indian has made or inspired.*—Has your group ever heard any Indian music? Is it possible to play or sing for them any Indian melodies? Your public library may have an unsuspected collection, or your school music supervisor can inform you where to get the songs by Cadman or Lieurance. Two books are useful here. The best collection of authentic melodies is still *The Indians' Book,* by Natalie Curtis. The best recent book on

Indian music, containing also chapters on home life, arts and crafts, games and dances, is much less expensive. It is *The American Indians and Their Music,* by Frances Densmore.

REPORTS FROM THE GROUP

Especially if no museum is near, and books cannot be had, make use of the free government bulletins. Write to the United States Department of the Interior, Indian Bureau, for available matter on the topics to be discussed.

STORIES TO TELL

(a) "How Swift Arrow Found His Mark," in *Better Americans, Number Three.*

(b) Story of Ruth Muskrat, the Cherokee Indian girl who won ex-Ambassador Morgenthau's thousand-dollar prize, in "Rainbow Interpreters," or in the *Missionary Review of the World* for September 1926.

Session II: Appreciating the People's Problems

Note on gathering materials.—The Supplementary Material gives the historical background of these problems. Government bulletins will be useful. Send also for sample copies of *Indian Truth,* a bulletin from the Indian Rights Association. See if there is used in your school system, or might be used, the book, *The Indians Today,* by Flora Warren Seymour. Get from your town or state library *The Indian and His Problem,* by Francis Leupp, and read the chapter on Theory and Fact in Education.

PROBLEMS FOR DISCUSSION

What does your group know about Indian problems of today, either at first hand or from their reading so far? Begin discussion at any point they prefer.

(a) *Left-over effects of earlier government policies.*—When did the Indian begin to have a square deal? (See Supplementary Material.) What bad effects of certain policies can you trace? For example, what would be the natural effect of the ration system? The reservation system, so far as learning new ways is concerned? The deprivation of citizenship? The education of the Indians' children in government schools far from home? Should Indians be treated as immigrants or as citizens? Which are they?

(b) *Race prejudice.*—Is there in the United States the same prejudice against the Indian as against the Negro? Your group will probably say no. Ask them what most white people think about Indians, their dress, ways of living, etc. Does an educated Indian like to feel that white men think all Indians live in wigwams, wear feathers and blankets, and spend their time in dancing and getting drunk? And do they? (See Supplementary Material.) Can you see how such notions among white people might handicap an Indian boy in getting his education?

(c) *Changing ideas about Indian education.*—Should Indian children be educated in schools with white children or separately? At present, every other Indian child is in the public schools, but this is a new idea of this century. What are the advantages? What should be taught in the Indian day schools? There are one hundred and eighty-one of these, in places where no other schools can be maintained. As they are close to the homes of the children, they have great influence on the home. What kind of instruction would be of greatest value?

There are about seventy government boarding-schools. What is the objection to educating Indian children far away from their homes? How many grades should such schools have? Till very recently, none had more than

six. See Government Bulletin No. 9, "Education of the Indians."

(d) *Injustice from individual white men.*—See sample copies of *Indian Truth,* also Supplementary Material. Is trickery about oil lands and other property due to race prejudice against Indians? Other causes?

(e) *Uneven religious training.*—Where would your church home mission board like to establish more schools for Indians? Where are there no schools at all with religious training? What can a mission school do that a government school can not? Six out of the seventy government boarding-schools have Christian workers sent by the Council of Women for Home Missions. The other sixty-three merely require church attendance, and allow two hours a week for religious instruction, but do not have a special worker to give this. Write the Council of Women for Home Missions, 105 E. 22d St., New York, for particulars about this new work. Your church may like to take a share.

Session III: Appreciating Your Opportunities

Plan this session according to where your group lives and what its opportunities are. Have your home mission board literature on hand, with a letter of advice from the secretary. Also have on hand some of the Indian school papers mentioned under Reference Sources, if you have not used these before.

If you live in or near the city

(a) Borrow an exhibit of Indian craft for display in your church, and plan a program to go with it (see below).

(b) Find out through the Y.M.C.A. or Y.W.C.A. whether there are Indian students at any of the local

schools or colleges. If so, ask one to speak and perhaps sing for your church groups.

(c) Failing an Indian student, find someone who can sing the Indian songs arranged by Cadman and Lieurance. Build your missionary program around this part of the entertainment.

(d) See items (d) and (e), page 123.

If you live near Indians

See *The Indians Today.* Conduct an investigation and report to your young people's society on the following points. Are these Christian Indians? If so, is there anything you could do to make their churches more attractive or useful? Have they Sunday schools? If not, why not? Write to your denomination about it. Are these Indians always fairly treated in the stores of your town? Has any church in town ever sent out speakers or singers or done anything to show Christian fellowship?

If you live near neither Indians nor cities

(a) Interest the women's missionary society to serve a harvest supper (see "Appreciating the People," p. 117) or a sugaring-off, at which our dietary debt to the Indian is emphasized. Make place-cards or table decorations showing an Indian handing corn, etc., to a Pilgrim Father. Plan an evening's program to go with this. Use the proceeds for Indian mission work.

(b) Plan an exhibit, separately or with the supper. Use post cards and pictures obtained from your board or as suggested on page 124, Reference Sources. Make larger models from some of them, and from the "Indian Detour" folders of the Santa Fé Railroad.

(c) Get from your board the name of a mission school where the children would enjoy a Christmas box. The

Girl Reserves, Y.W.C.A., sent nine thousand Christmas presents in 1926 to Indian school children.

(d) Exchange your school paper with that of an Indian school, and correspond with the editors. See Reference Sources.

(e) See *Projects in World Friendship,* p. 118, for the record of how junior boys and girls carried through a program of study and activity. The scenario of the play written by the girls of the group is included. The general method employed would work well with intermediates. The same story is told more briefly in *The Project Principle in Religious Education,* page 205.

Reference Sources

(*Consult also "A Leader's List," page 8.*)

BOOKS

American Indians and Their Music, The. Frances Densmore. Womans Press, New York, 1926. $2.00.

Better Americans, Number Three. Herbert Wright Gates. C.W.H.M. and M.E.M., New York, 1925. 75 cents.

Indian and His Problem, The. Francis Leupp. Scribner's, New York, 1910. $2.00.

Indians' Book, The. Natalie Curtis. Harper & Brothers, New York, 1906. $7.50.

Indians Today, The. Flora Warren Seymour. B. H. Sanborn & Co., Boston, 1926. 84 cents.

Projects in World Friendship. John L. Lobingier. M.E.M., New York, 1925. $1.25.

Project Principle in Religious Education, The. Erwin L. Shaver. University of Chicago Press, Chicago, 1924. Cloth, $1.50; paper, $1.00.

Red Man in the United States, The. G. E. E. Lindquist. Doubleday, Doran & Co., Garden City, N. Y., 1923. $2.50.

PAMPHLETS

Government Bulletins. Department of the Interior, Indian Bureau, Washington, D. C.

"Indian Detour" folders. Santa Fé Passenger Traffic Manager, Atchison, Topeka and Santa Fé Railway System, Railway Exchange, Chicago, or any near-by ticket office. Free.

"Rainbow Interpreters." American Missionary Association, 287 Fourth Ave., New York. Free.

PICTURES

Colored post cards showing Navajo Indian costumes. Board of National Missions of the Presbyterian Church, 156 Fifth Ave., New York.

Photographs. 3 to 30 cents apiece. American Museum of Natural History, New York.

PERIODICALS

Indian's Friend, The (bi-monthly). National Indian Association, 156 Fifth Ave., New York. 50 cents a year; 10 cents a copy.

Indian Truth (monthly). Indian Rights Association, 995 Drexel Building, Philadelphia. $2.00 a year; sample copies free.

Missionary Review of the World. 156 Fifth Ave., New York. Single copies, 25 cents.

SCHOOL PAPERS

Chilocco Journal, The. Chilocco Indian School, Chilocco, Oklahoma.

Indian Leader, The. Haskell Institute, Lawrence, Kansas.

Native American, The. Phoenix Indian School, Phoenix, Arizona.

SUPPLEMENTARY MATERIAL

This material is for the leaders of both Course A and Course B, and especially for those who may find material hard to secure, even though much of what is listed is free. It will be useful for historical background, and for the presentation of additional problems. The leader of Course B will find under the separate sessions directions as to how to use this material best. The leader of Course A will have less need for it, but might read it over while planning the course. A group which has already had access to a wider variety of sources may find the present condensation time-saving.

On Rural Populations

If the country church fails today, the city church fails tomorrow, for one is continually rebuilt from the other. If the former is "the backbone of the nation," we are all concerned with the condition of that backbone. Some experts say that it is fractured; others say that its case is being understood and successfully treated for the first time in this generation.

About one-third of us live in the country. Within this number, every denomination reckons from sixty to eighty per cent of its churches. Unfortunately, only seventeen out of a hundred of these have permanent pastors, while seven out of ten are using only a fraction of a man. Many a country church with a full-time leader can afford to pay for only fractional training, and gets the same kind of results. One reason is the desperate overchurching of small towns where half a dozen kinds of churches divide the vitality of the people. Small wonder that but one farmer in five goes to the church that has failed to serve him.

The tragedy of the country is its steady loss of leadership

to the city. Two-fifths of the rural churches are suffering this disaster. A member gone means a leader less for the children, with small chance of replacement from outside, and usually no one in the local congregation to substitute for him. Yet the children of the nation are overwhelmingly in the country. More than half of these boys and girls live where no church reaches them; and the rest, owing to bad roads, irregular pastorates, or closed home mission stations, receive scarcely twenty-four hours of religious training in a year.

Children of foreign-born farmers may receive even less teaching than this; for the country church does not often go out of its way to bring them under its influence. Yet more than a third of our farms are owned by foreign-born men; in some states, nearer half. Such a farmer is cut off from his own language group, and is therefore unusually open to the influence of American neighbors. If they fail to welcome him to church, he drops the forms of religion he brought with him, adopts nothing better, and his children, so bereft, grow up without religious training of any kind. If they in turn follow the drift to the cities when they grow up, they swell the number of non-religious people whom the city churches cannot reach.

In view of the fact that the task of the urban church is lessened or doubled according to the type of moral training brought in from the countryside, common sense would suggest that the stronger organization should help the weaker. Suppose, for example, that every urban church were definitely to adopt a rural parish by providing the money to pay a trained pastor, equip him with a car, and underwrite his widening social program. Such an adoption might be regarded either as interest on the city's debt for religious leadership, or as insurance for its own future. In either case both parties would be benefited. Not only would strong churches, so desperately needed, be established in the countryside, but in time a finer religious leadership would be guaranteed for the city itself.

On Migrant Child Laborers

Efforts to help the small armies of migrant child workers are no older than many of the youngsters themselves—barely eight years. In the summer of 1920 the Council of Women for Home Missions began work for the cannery children of Maryland. Eight home mission boards were then cooperating, but now more than twenty, probably including your own, realize that such a big and immediate problem needs all Christians to help solve it.

Why has the problem grown so suddenly? Several reasons combine. During the war, women and children went into the fields perforce and thousands have stayed there. The growth of apartment life in cities has vastly increased the demand for quickly canned fruits and vegetables. Many employers, in desperate need of labor to save their seasonal crops, will take a man with a family in preference to an unmarried worker, because they think he will work more steadily, and perhaps he does; but even more certainly his whole family will work too. As result of these among other factors, there are few states where some children are not following the crops.

The Council's general plan is to open a small house with three young women in charge: one for the day nursery and kindergarten, one for domestic science, and one for playground work. Details vary according to needs. First aid may take the form of hot lunches or mothers' clubs, but moral training and health work must always be included in the total program. So varied are the problems that no resident pastor or health officer can do all that should be done.

During four to ten months in a year, most migrant families move from slum to berry patch, down to the oyster canneries, and back to the city. No church or school can follow them. It would take at least a thousand workers to reach them all, and twenty is the largest number in service so far. These have been mostly college undergraduates, for student bodies are beginning to undertake a share in supporting

workers from their number. The "College Girls' Diaries" previously referred to are selections from the actual records made by such students.

This work offers the only chance to reach these children with preparation for Christian citizenship. Most employers will provide stations, the Council pays the salaries, local churches and agencies are beginning to see where they fit in. These wandering little workers have to be reached where they are, and there they will remain, helpless, till Christian people insist on the enactment and enforcement of adequate laws against child labor.

On Southern Mountaineers

Being an American of original stock unmodified since the Revolution has its disadvantages. This is exactly what has happened to the descendants of those pioneers who pushed over the Appalachians into what are now called the Southern mountain regions. They wanted independence and they got it, but too many of them have paid the price of putting themselves out of reach of any new ideas that have been developed since the Revolution. Hence, "marooned on an island of mountains," a tiny cross-section of early pioneer life has been preserved out of sight and sound of railroad trains.

These first Americans were originally the Scotch-Irish whose answer to Stuart tyranny was a proud departure from the land of the tyrants. Huguenots, Dutch and Quakers joined the company as Daniel Boone's stories of a freer country led them farther into the mountains. One man in every six in 1775 was of this stock. For them the Revolution was a continuation of the political resistance they had already made in Ulster, Holland, or England, and their influence and courage turned the tide for the colonial victory.

And then their very independence began getting them into the trouble they have been in ever since. To be sure, it explains why they survived at all in the mountains where a less tenacious people would have died out or given up the struggle. On the other hand, it thrust thousands of families too far

away into the valleys to cooperate even for the education of their children. The pioneers, though educated themselves, had their hands too full with fighting Indians and hunting, to realize that schools would be a necessity later. No state provision was made for school funds, and the counties were too poor to provide them.

Besides, in this reckless pursuit of independence the first-comers had selected a country so intricately rugged that two families separated by a trackless mountain could never meet, though they lived but a mile apart. So a people who had, geographically speaking, no chance to learn to work together, settled down to a certainty that what was good enough for their fathers was good enough for them. Having chosen independence, they lost cooperation both with each other and with the outside world.

Good roads, just beginning to come ("An Appalachian Power Line," *Survey Graphic,* March 1924), will sometime make consolidated schools and community life possible. More than one kind of road, however, is desperately needed. A road to progress is needed for hundreds of families who have recently begun to come down from barren but free cabins to uncivilized mining valleys where only the worst of twentieth-century civilization reaches them. The church as a whole is beginning to build this road largely with community labor, but assistance will have to come from the outside till a generation of leadership can be trained in the mountains. The states involved have awakened to their needs, and increased the number of public schools and lengthened their terms from the once common three months.

A sane road to daily religion is also needed to replace the emotional let-go in services where shouting and "speaking with tongues" rather than joyous living is regarded as evidence of holiness. These sterling, ambitious old Americans are rapidly seizing every chance offered them to become new Americans, but because of their poverty and isolation they will need help from the whole church for some time to come.

On City Dwellers

"The settlement house is the extension of every little tenement home," wrote Graham Taylor of Chicago Commons in his *Religion in Social Action.* "This place is nine-tenths my home," said a boy whose Scout troop meets at a Christian neighborhood house. The difference between some settlements and all mission houses is simply that the latter extend a definitely Christian home.

How such an extension of Christian dwellings is needed in the dark, three-room tenements of East Side or North End, or wherever foreign-born citizens-to-be are crowded together! A good bringing up would be difficult enough to give under such conditions, even if most of the parents were otherwise ready. There are so many strange new ways to learn all at once that they falter, bewildered; let things slide; and before they can catch their breath their children are on the streets beyond their influence, ashamed of them.

Whatever its name, the Christian center steps in to provide the means of happiness for the whole family, by giving them the means of more abundant life, physical, social, spiritual. Like the work for any home, it begins with the welfare of the children. One worker is always a trained baby-lover, usually a nurse, who cares for this international day nursery. In such neighborhoods both father and mother must work. Pre-school children would have to be left with an adult or older child, or even be locked in alone, unless Christian people came to the rescue with a day nursery where babies are cared for at ten cents a day.

In this nursery, when the older children have their simple lunch they learn to say grace, and promptly begin to insist that father and mother shall learn to say it, too. Many a detail of child care goes likewise straight back into the homes with some of the fascinating or character-building stories the kindergartner tells.

School children come for their clubs. Boys may choose scouting, carpentry, gymnasium, dramatics, photography, or

printing. For girls there will be sewing and cooking, art work, dancing, Camp Fire clubs or gymnasium. It depends only on the number of volunteers who come to teach.

For the foreign mothers there is all they have time for: English classes, baby-clinics, cooking. Strange how quickly fried foods begin to disappear from the tables, once the husbands have sampled dainty, nourishing soups, well-cooked meats, and green salads! The men, too, begin to come for English, or discussions, or meetings of their nationality.

Underlying it all is the Christian impulse. Bible stories are used with all ages, and the daily vacation Bible school is sure to fill the house in the summer. For this church-extension work really does offer a large-sized Christian home.

On Negroes

What is the test of a good citizen? Is it the owning of his home? Where 12,000 Negroes owned their homes at the close of the Civil War, 700,000 of them do this today. Or is the test of a good citizen the support of his church? In 1866 there were 700 Negro churches; today there are 47,000, with property worth $90,000,000. Of course white mission boards have helped, but mission boards alone could never have produced such an increase. Or shall the test be the ability to make and save money? During 1920, Negro holdings were increased by $50,000,000.

A better test is ability to profit by education. Where the close of the Civil War found but ten per cent of Negroes able to read and write, today finds eighty per cent. Five hundred colleges and normal schools serve Negroes alone; two million Negro children are in the public schools. And this in spite of the fact that even now there are not enough schools for colored boys and girls. The average white child has seven or eight months in school, the average brown child has still but four.

Of the greatest aids to making Negroes better citizens through education, one has come through a Quaker and the other through a Jew. The Anna T. Jeanes Foundation

(1907) of the Society of Friends provides trained supervision for hundreds of little backwoods schools. The Rosenwald Fund, given by Julius Rosenwald of Chicago, erects rural school buildings on a cooperative plan. So far four thousand such buildings have gone up, Negroes giving two and a quarter million dollars, their white friends half a million, and the Fund nearly two million.

The question of Negro citizenship has become more widely important since the World War because of increasing Negro migration. In the last ten years the increase in the West has been fifty-five per cent, in the North forty-three per cent. North and West are benefited because of the labor which replaces immigrant labor; in the long run the South will benefit because it must raise more diversified crops. The Negro wins better chances for education either way. Interracial commissions, both South and North, have been formed to improve Negro citizenship by setting it free from the hinderings of race hatred. "The cooperation of men of character, intelligence, and good-will" of both colors, is as certain as it is necessary.

On Our Porto Rican Neighbors

We are proud to recall that Harvard University was founded more than two centuries ago, but Porto Rico has in San Juan a university which was founded nearly four centuries ago. Our oldest city, Saint Augustine, dates from the seventeenth century, but the Porto Rican capital was established by the Spanish explorers a hundred years before that. Its White House was built more than two and a half centuries before the one in Washington. Yet before 1900 not one person in ten on the island could write his name, and even now not one in three of the rural children is in school. Uncle Sam, however, has proved a new Columbus, rediscovering the right of children to education and of the whole population to health. In both these accomplishments the Christian church has helped.

Columbus and Ponce de León did nothing but claim the

island for Spain and establish Spanish rule—for Spain's own benefit, according to the colonial theory of the times. The policy was unfortunately continued. Consequently within thirty years, the period of tenure by the United States government, Porto Rico has had to leap the centuries. No wonder the old world and the new still appear side by side, as when the ox-cart meets the auto in the streets of San Juan, and lace for the modern market is made in the crowded one-room dwellings that enclose a city patio. Many observers noting the uncertain pace of a people trying to keep step with the present, feel it in their fatalistic refusal to work for more than bare necessities, and in the strong hold that primitive spiritism has upon their lives. Here again the influence of the Christian church is needed.

In one generation the United States, acting through an American governor appointed by the President, has begun strong attacks on illiteracy and disease. In both enterprises the church has strongly aided. Thirty years ago there was hardly a schoolhouse to be seen, and now there are two thousand five hundred, not including mission and private schools. Six times as many children as formerly are attending school, attracted by school gardens and desirable teachers. The death-rate has been cut in half; nearly half a million people have been cured of hookworm. The church steps in to make the restored life worth living.

Several items are still out of balance. The amount of wealth that goes out of the country compares ill with the rock-bottom poverty of the peons who produce it. The majority of exports are luxury crops. This island, one-third smaller than Connecticut, exports to the United States three million dollars' worth annually of grapefruit and pineapples, and sends enough sugar every week to fill five hundred freight cars. Yet these crops keep the laborers in a six-months' seasonal bondage that withdraws them from a regular agriculture from which they themselves might profit.

So long as Saturday is accepted as "beggars' day," so long as half of the future citizens have no school, so long as only

one in twenty may find space for treatment in a hospital, so long as the whole population needs help in acquiring fuller economic and social opportunity, the Christian church has still a great work to do.

On American Indians

"What do you mean—Indian?" There is no Indian in the sense that there is a Negro. Among our 350,000 red men there are no less than 58 language groups in the 280 tribes. The tribes invented sign language in order to talk with one another. Shoshone, Cherokee—how many can we name?

How have we treated the Indian during the last century? Three different policies have complicated the process, until the Indian has hardly known where he was or where he was going. The pioneer policy of extermination was followed by concentration within limited lands. Tribes were moved westward from their ancestral homes and cared for as wards of the government. The more warlike and troublesome the tribe, the better the settlement it obtained, including, in some cases, actual rations of food and clothing.

The white man himself presently decided to upset this arrangement, and forced the third policy, assimilation. If an Indian reservation had coal or oil or merely fertile land, the white man somehow got in and settled. Why not? Indians were not citizens. By the Dawes Act of 1887 the government divided the allotted lands among the Indians, so many acres per person, though for twenty-five years no Indian might sell his portion. By the Burke Amendment of 1906 citizenship was granted at the end of the twenty-five years, or sooner at discretion. In 1924 citizenship was granted to all Indians, though thousands are still under government guardianship. The first American has begun to be an "American" at last. More than two-thirds of the Indians are citizens, though not one in twelve is a qualified voter. Less than half are full-bloods. Indian income today is $68,000,000, and the total property value a billion and a half, though this is so unevenly distributed that such a tribe

as the Osages may have millions of oil wealth, while other tribes are not yet self-supporting. Such a deficiency might be expected as a result of the old plan of rationing, yet self-respect develops quickly under favorable conditions. For example, the Blackfeet tribe, when started on a five-year agricultural program, became self-supporting in the third year. And most Indians in or near white communities play their part with the whites. The average white man who does not happen to live near Indians has the impression that all of them still live in the wigwam. About 10,000 of them do still share hogans or teepees, but 40,000 live in solid houses, with the rest to be found in every stage between.

Though nearly every other Indian speaks English, the task of education is not finished while only one Indian in three can read and write, and while 18,000 of the 85,000 children are not in school. Of these minors some are hard to locate in nomadic tribes, others are out because of early marriage or disease. Some of the diseased children will be rescued by the new health campaign started three years ago.

The church task is not finished while one-third of the Indians have no church connection, and 46,000 have never even seen a missionary. And it is not finished while there are still white men who commit fraud and murder to gain Indian property. The Indian Rights Association (see Reference Sources, p. 124) is one example of the kind of agent which has no missionary affiliation and yet in this connection is doing missionary work.

The forces of Christian education ought to double in the next ten years if this new citizen is to become a Christian American.

PART IV
THE PLAYS AND HOW TO USE THEM

PART IV

THE PLAYS AND HOW TO USE THEM

These plays are bona fide high school products, printed with only such changes as were needed to adapt them to less local use. They can be depended on to incite other high school students to do as well or better.

Use the plays, first, *as material to arouse activity.* Read two or three of the plays to a group that cannot decide on its own field of preferred interest. A play can easily be read aloud in five to ten minutes.

Read a play aloud at the end of any three-session study, as a suggestion for further teaching activity. For example, after studying Indian materials, read the Indian play and suggest that the group write a sequel in order to work out what Mary and Dessa probably did at home in their village; or what happened when Anita applied for a job.

Present one play before the Sunday school or young people's society as a small part of a program designed to start a friendship project.

Use the plays, second, *as material to arouse discussion.* Whichever course you have chosen (A or B), read an appropriate play aloud to supplement what is given under the heading, "Appreciating the People's Problems."

Rewrite any of the plays, especially if you have special information. The present plays could not be accurate portrayals of what none of the writers had ever seen. The major purpose in writing was not the achievement of a play but the development of friendship.

WHEN SANTA CLAUS CAME SOUTH

A Play in One Act

The story of a Christmas in a home mission boarding-school in the Southern mountains. The action takes place on Christmas Eve, in the new community house which is being made ready for the Christmas party to be held an hour later.

Properties. A Christmas tree, presents for people of all ages, a table with wrapping-paper and string, small chairs.

Characters.

JOHN WALLIS, an ambitious mountain boy in the mission school.

FRANCES CORCORAN, daughter of the home missionary principal.

MARION CARTER, a mountain girl now teaching primary grade.

GRANDMA STUBBS, a jolly, courageous grandma with many grandchildren.

NANCY STUBBS, her pretty, shy daughter.

JOSEPHINE, MARIA, SARAH, STELLA, EUPHEMIA, STEPHEN, some of her grandchildren.

MELISSA, HANNAH, and CHESTER COOMBS, three cousins who would like to come to the school.

MARK KELLY, a fourteen-year-old boy who has never been able yet to get into the school.

It will greatly add to the scene if a hidden violinist can play old English tunes for the entrance of each character. The idea is that the people who have come for the celebration are gathering in the next room, where a local fiddler entertains them with old-time melodies. As the door opens to admit each new character, a burst of melody enters with him. When Frances and John enter, Holy Night may be played to give the audience the Christmas idea at once.

The tree is ready, with a few presents upon it, and several opened and unopened packages are on the floor and chairs. John and Frances enter. They go straight to the tree and to work, putting presents on it. This needs to be practised beforehand in order to save time.

FRANCES: Won't Grandma Stubbs just love this, John? She has so little. (*John is silent.*) And as for Nancy, she'll simply go wild with delight. John? what's the matter with you? I thought you'd be so happy tonight. Don't you realize it's our Marion's first Christmas back here with us at school?

JOHN (*slowly and drearily*): Her first, yes. Maybe it's my *last* Christmas here.

FRANCES (*not believing it*): Why, no, John! You'll come back home next year from the university to spend Christmas with us here.

JOHN (*desperately, as one who has been thinking about this for a long while*): I've given up the hope of going to the university at all, Frances. I've decided not to come back to high school here after this vacation. (*Frances is completely overcome. She drops the presents, seizes John by the arm, and leads him to the front of the stage. He submits, hopelessly.*)

FRANCES: Oh, John, how *terrible!* John, whatever has happened?

JOHN: Nothing new. I've had all I can stand, that's all. You've always lived here in your father's mission school; you don't know how hard it is for us folks. (*She protests, but he goes on.*) Here I study hard all the week, and work my way besides. Then I go home every Saturday and work double. Never one minute to myself! I tell you, it's too hard. I've stuck it out as long as anybody ought to. Here I am, twenty years old, and not through high school yet. I might just as well quit right now.

FRANCES: I guess you must mean it. I never heard you make such a long speech in my life. But, John, you mustn't! You ought to hear my missionary dad brag about the boys like you, when he goes up north. (*She pauses, but he only shakes his head.*) But something must have happened. You've been doing all this ever since I've known you—and leading your class, too. Is your mother sick?

JOHN: No, but my oldest sister got married a while back, and she's gone to the next valley. That leaves mother alone with the seven younger than me. She wants me to leave school and go into the mines next week. Then I could pay somebody to come and help, and we'd all have better food. It's been pretty hard on mother since father died.

FRANCES: Oh, I know. But we talked it all over when he died, four years ago, and you decided then—John, you know why your father died?

JOHN (*bitterly*): Because he was all worn out, working for us all, and when he got pneumonia there wasn't a doctor within a hundred miles.

FRANCES: And that's why you planned to go and be a

doctor yourself, John. Can't you stick it out here till graduation?

JOHN: I've kinder lost my nerve, Frances. It's too long, and too hard, and too far away. I'd have to work my way through the university as I do here.

FRANCES: But I do it! And it's easier for a boy to get work. You don't suppose our missionary family ever has any money, do you? Why, dad can't keep a cent. If there's a boy who needs shoes to come to school with, why, dad just buys the shoes. So, of course, I've worked most of my way these two years. If I did, you can!

JOHN: But look at the way your dad and ma encourage you. And you're no mountain girl. It's harder for us that was born down here.

FRANCES (*with spirit*): But I was brought up here, and I do know just how hard it is. John, if you were thinking about your mother I—I couldn't say a word. But you're just thinking about yourself. Look at our Marion! She was born down here. *She* didn't have anybody to encourage *her*. But she got her two years at the university and at normal, and now she's back here to teach. (*Pauses, waiting for John, but he only shakes his head.*) Don't you admire her? (*At last he nods emphatically.*) Think she'll admire a quitter? (*He straightens up with a flash, but then droops and turns sadly away.*)

JOHN: It's no use. It's too hard. (*He walks back to the Christmas tree and goes on working with the presents. With a sigh Frances follows him. In a moment music and voices are heard outside and Grandma enters, leaning on her daughter Nancy.*)

FRANCES (*hastening forward to help*): Why, Grandma

Stubbs! We're so glad to see you. Merry Christmas! (*John barely nods a welcome.*)

GRANDMA: Same to you, missy, and you (*to John*). This is my youngest darter, Nancy. Show your manners, Nancy. (*Nancy curtsies.*)

FRANCES: Have you come far, Grandma?

GRANDMA: Oh, yes, honey, we lives twenty miles over on t'other side the next ridge. We was up afore daybreak, and left our cabin at six o'clock. It's been a long hard trip for the old waggin, I tell you. Some day we're going to get a shore-nuff waggin with springs. Then our old horse is about wore out, pulling all of us. He got so bad, crossing the last ford, that we all got out and walked two—three miles to give him a rest, and I'm about beat out. (*John rushes to get a chair and they all help her into it.*) Honey, never mind! Well, I'm glad I'm here at last.

FRANCES: I see your children and grandchildren here at Sunday school.

GRANDMA: Oh, yes, they don't mind the twenty miles. But it's too hard for my old bones, except at Christmas and graduation. Seems as if I live the whole year round for the Christmas party.

FRANCES: You don't get here in between, do you, Grandma?

GRANDMA: Not sence I had the rheumatiz. But I do pray for the mission school here, for it means so much to all of us folks, old and young. Why, I never had a present in my life, nor no party, till our church up north discovered us down here.

FRANCES: It's a bit early, but I'm not going to keep you waiting, Grandma. (*She goes to the tree and brings packages for Grandma and Nancy. They open them with cries of delight.*)

GRANDMA (*calling out to her grandchildren to come in and see her presents*) : Josyphine! Maria! Sairy! Stella! You come here! (*Children come running in, tumbling over each other. She holds up her presents, a handkerchief and a scarf. Nancy has a string of red beads.*) See what I got from way up north. Show your manners, children. (*All curtsey to Frances.*)

SARAH (*pointing*) : Oh, see the purty beads Aunt Nancy's got on! (*All admire.*)

GRANDMA (*gloating*) : Why, this is the purtiest scarf I ever did see. (*Holds up and describes other presents, as desired.*) Oh, my purty handky, ain't it nice? They must be awful good folks up there, to think of us down here. They never leave out a one of us. We wouldn't have no Christmas if it wasn't for them.

FRANCES : Grandma, we haven't got the tree ready for the party yet. Won't you come back in half an hour? (*Helped by all, Grandma gets to her feet. Nearly off stage, she starts back.*)

GRANDMA : Come along, children. Now where's my other grandchildren got to? Euphemy! Stephen! (*Boy comes running in, little girl follows, but trips, falls, hurts her wrist and cries loudly. John rushes forward, picks her up, decides that she has sprained her wrist. He quickly gets her into a chair and makes a hasty but good bandage with his handkerchief. Frances gets her a doll, and she is comforted. She goes off with Grandma.*)

GRANDMA : We certainly has a lot to be thankful for, everybody's so good to us! (*Exit with all children.*)

FRANCES : John, that just shows you're a born doctor! Why, you never saw that summer medical student do a bandage except once, and see how you've remembered just the way he did it. (*Would say more but three*

children enter shyly. John goes back to the tree and goes to work again. Marion Carter enters. Frances and Marion greet each other heartily. John does not turn round.)

MARION: Sorry I'm late, Frances. I stopped by at old Granny Dornett's to comfort her. She's too sick to come to the party.

FRANCES: Well, now you've come, Marion, do for goodness' sake get busy and do up those presents there on the table. I started to, but— (*Marion goes over to the table and works with the wrapping paper, etc. Looks up with a smile and calls to the children, who have been standing since they entered.*)

MARION: Merry Christmas, children! How did you get here?

MELISSA (*stepping forward*): My pap brought us all over the mounting in our old waggin, miles and miles (*with a great sigh*). Oh, what a purty tree!

HANNAH: Oh, isn't it hahnsome!

CHESTER: What a lot of presents!

MARION: Yes, isn't it wonderful? Our church up north that has adopted us sends down presents for us every year. (*Frances beckons her, and Marion goes over, wondering.*)

FRANCES (*to Marion, apart*): Marion, do take these children off my hands. You're the primary teacher, you can talk to them about school. There's an unexpected vacancy, father told me. I wonder who's moved away? Maybe you could take in one of these three.

MARION: It's Etta Johnson—they moved over into the next county where there's a fine public school. I'll see. (*She goes back to her table, motions the children to draw up chairs. She keeps on working while she talks with them.*) What is your name?

HANNAH: My name is Hannah Coombs. (*The others say "Chester" and "Melissy" Coombs.*)

MARION: Brothers and sisters?

MELISSA: No, ma'am, we're cousins. There's a raft of us Coombses. (*All nod.*)

MARION (*to Hannah*): How would you like to come here to school?

HANNAH (*fervently*): Oh, I'd sure love to!

MARION (*trying her out*): Why, what would you like to do?

HANNAH: I wanter be a nurse. My maw's been ailin' and we donno what to do for her.

MARION (*to Chester*): And how about you?

CHESTER: If I get to school, I'd study to be a carpenter. Then I'd build my mother a nice strong cabin that wouldn't leak, and I'd build good tables and chairs to put in it.

MELISSA (*not waiting to be questioned*): Oh, ma'am, I've got lots of money. Lemme in. I've got twenty dollars.

MARION (*surprised*): Why, where did you get so much, Melissa?

MELISSA: I begged so hard to come to school that my pap sold our pig, and gave me the money to give to the missionary man, so I could come here.

MARION: But what do you want to come here *for,* Melissa? (*All this time, John, though working at the tree, steals a glance at the candidates every now and then, and shows that he is listening to their pleas.*)

MELISSA (*wistfully*): Oh, I want to learn to sew nice. The missionary man, the last time he come to our house, he brought the beautifullest magazine—all full of the grandest pictures of the purtiest dresses I ever did see.

If I could sew I'd make me a blouse like one o' them. I do so hanker for pretties.

MARION (*doubtfully*): Is that all you want to learn to sew for?

MELISSA: Oh, no. There was a dress there that 'ud fit my little sister Kate. And my maw too. I'd like fine to make her a brand new gingham for a go-to-meeting gown. She ain't had a new one since I can recollect.

HANNAH (*pointedly*): But suppose your maw gets sick like mine, then she can't wear no brand-new dress.

JOHN (*breaking in with sudden vehemence, to Marion's surprise but Frances' satisfaction*): That's true! And you, Chester, what good would your fine new cabin do if your maw took sick? I tell you, we've got to keep folks well first.

MARION: Come over to the tree now, children, and I'll find your presents. (*They run over to Frances. Marion remains seated a moment longer, facing the audience.*) It's not easy to choose when they all want it so. Don't I know how they feel? I wonder which one? I believe John was right, and the nurse is the most needed. (*She goes to the tree, finds presents for Chester and Melissa and sends them off happy. Delays Hannah a moment.*) Oh, yes, here's yours at last. Hannah, there's a bed vacant in the little girls' dormitory. I've decided to let you have it.

HANNAH (*as if she can hardly believe her ears*): But I'm not the one that has the money, ma'am! That was Melissa.

MARION (*laughing*): It isn't always the money, dear. Now run along and be sure you're here the first Monday after New Year's.

HANNAH (*joyfully*): Oh, thankee, ma'am, thankee! (*Runs off in ecstasy.*)

MARION (*to John*): Do you think I did right, John? It was so hard—three children and only one place. It's always like that.

JOHN (*with decision*): We're sure to need nurses down in these mountains.

FRANCES (*slyly*): And doctors, John. Don't forget that.

MARION (*surprised*): He won't forget it. He's going to be the best doctor that ever was in the hills. (*John turns away, uneasily. She is disturbed by his silence, and is about to question him, but is interrupted by the entrance of Mark Kelly, and goes back to her work at the table. Mark enters snappily and goes straight to Frances.*)

FRANCES: Merry Christmas.

MARK: Howdy, ma'am; thankee, ma'am. (*Hands her his package; she turns it over but finds no name.*)

FRANCES: Why, who's it for?

MARK: My maw, ma'am. It's to go on the tree.

FRANCES: But where's her name?

MARK: You jest put it on for me, ma'am. I can't write.

FRANCES: Surely I will. What's her name? And yours?

MARK: I'm Mark Kelly, ma'am. She's Mrs. Samuel Kelly.

FRANCES: (*writing*): How old are you, Mark?

MARK: Comin' fourteen this spring, ma'am.

FRANCES: Haven't you ever tried to get in here at the mission school, so you could learn to read and write and make all sorts of things a boy likes?

MARK (*earnestly*): Oh, sure, ma'am. (*John stops work to listen.*) I been a-comin' over the mountain every fall since I was eight year' old. But there ain't never been a place for me.

JOHN (*turning abruptly, continues the catechism*): How far do you come from?

MARK: Fifteen miles over yonder, beyond the ridge.

JOHN (*accusingly*): But you'd have to work your way even if you did get in? You'd never stand that.

MARK: Sure I would. I'm no quitter! (*Frances gives John a sly look.*) I'd do more than that to get to school.

FRANCES: Too bad, Mark. I'll ask my dad to write our church up north about you, and see if they won't send another scholarship. Dad says he'd take in a hundred more if he had the money to feed them, and room for them to sleep. And you've been waiting so long! Don't give up, Mark, will you?

MARK (*cheerfully*): Sure I won't, ma'am. I'll be right here next fall. Thankee, ma'am, thankee. (*Marches off. Marion follows him with a proud glance, then turns back to John.*)

MARION: Aren't they all just splendid, though? The mountain boys were the best at the university, too. They always held on! (*Frances looks meaningly at John. He leaves the tree and goes forward to Marion's chair.*)

JOHN: Marion, I've got to tell you something. (*Startled by his tone, she rises quickly and faces him.*) You'll be ashamed of me. I'm ashamed of myself. Before you came in, I was all set to leave school.

MARION (*to Frances*): So that was what you meant? (*To John*) No! You can't!

JOHN: No, I can't. I was making myself believe it was for my mother, but now I see it was just to make it easier for myself. Why, look what us mountain folks can stand. Poor old Grandma, with her rheumatiz, riding all day long over those awful roads, just for one party once a year! What's five miles to me once a week? And those little tads got me, that wanted to get

into the school. They all wanted their schooling for the sake of somebody else. That little nurse was a spunky one ! I'd like to have a nurse just like her when I'm a doctor.

FRANCES (*triumphantly*) : I just *knew* you couldn't quit, John!

JOHN : Maybe I would have yet, if it hadn't been for that Mark Kelly. I know his folks, and they don't encourage him none. Great kid.

MARION (*loyally*) : No more than you, John.

JOHN : Marion, don't, I was almost a quitter. Well, I'm past that now. I'll go into the mines (*Frances makes a sudden motion of horror*)—I mean, I'll graduate first. Then I'll be a miner for maw's sake, all summer, and set her and the kids ahead a good bit. Then—the university.

MARION : Do write Mark while you're there, won't you? Keep his courage up. Then he'll grow up to set our beautiful mountains free from ignorance and poverty, just as you're going to do.

JOHN (*earnestly*) : If I do, I'll owe it to you, Marion. And (*glancing at Frances*) the home missioner's family.

FRANCES (*quickly*) : And the church up north that adopted us all.

JOHN : I've just got to make good, Marion, for the mountains and for you. (*They clasp hands for a moment.*)

MARION : Of course, I always knew you would, John.

FRANCES : Let's go call the children in now. It means so much to them and to us all! (*They go off together. They return, bringing all the characters of preceding scenes for a carol around the Christmas tree, in which the audience is asked to join.*)

CLOSED[1]

A Play Dealing with a Rural Church Situation

Setting. Two screens on the platform, each with a large-lettered placard. One reads, *This Church Closed;* the other, *This Parsonage Closed.* The space immediately in front of the platform represents the street on which the church and parsonage stand. Nothing else necessary.

Characters.
COUNTRY LAD.
YOUNG MAN.
WOMAN IN MOURNING.
COWBOY.
LOCAL SUNDAY SCHOOL SUPERINTENDENT.
BOY FROM THE AUDIENCE.

Place. Any village where a home mission church has had to be closed for lack of funds.
Time. The present.

Country Lad of fourteen sits on the edge of the platform under the parsonage sign, supposedly waiting, disconsolate, on the parsonage steps. Enter Young Man in haste.

YOUNG MAN: Sonny, where's your minister?
COUNTRY LAD: Haven't got a minister.
YOUNG MAN: What? Why? When did . . .

[1] Used by permission of the Congregational Home Mission Society.

COUNTRY LAD: Six months ago. (*Gets up and strolls toward the visitor.*) This town couldn't pay him enough to live on, and he's gone off to Prairieville to be a carpenter.

YOUNG MAN: But (*impatiently walking away but coming back and speaking sympathetically*) how do you get along without a minister?

COUNTRY LAD: We don't. It's mighty lonesome. He used to have Boy Scouts here and I was a Scout. Say, I was in line for—oh, well, that's all off now. We had a social once a month, too, and Sunday school, and a boys' and girls' choir, and oh, lots of things. Something doing all the time. But now we fellows haven't any place to go except the poolroom. (*Remembering the stranger's hasty entrance*) You want something, mister? I ain't no minister, but—

YOUNG MAN: But a minister is what I need. I want one to marry my girl and me—she's on that bronc outside. I've just ridden in fifty miles to find a minister. We could have gone to a justice of the peace, thirty miles back along, but my girl and I, we don't want to be married by a justice of the peace. We were both raised different. Have we got to go all the way back home and wait till some parson happens this way?

COUNTRY LAD: You sure have, sir. But you aren't any worse off than we are. (*Exit Young Man forlornly. Boy sits down again, mournfully. Reenter Young Man hastily from one side, as a Polish farmer, John Stanislavsky, enters, hesitating, from the other side. He is in overalls, speaks broken English, but is friendly and very much in earnest. He waits awkwardly while the Young Man speaks again.*)

YOUNG MAN: I forgot to ask you how far it is to Prairieville? And which way? Maybe we—

COUNTRY LAD: Oh, 'bout sixty miles west. (*Young Man makes gesture of despair.*) Out of your way, I take it, mister? But 'twouldn't do no good to go there, anyhow.

YOUNG MAN: But you said that's where your minister went. We'd ride right along now, if he'd—

COUNTRY LAD (*with conviction*): Well, he would've, but he won't now. There's six churches in that town and they spend their time fighting for 'bout four hundred people. My ma says oncet they uster have a mission out here for us. But that was before the Advents and the—the—I forget, but two or three other kinds come in. Since then they're all took up with themselves.

JOHN (*coming eagerly forward, seeing a chance to break in*): Advent? (*Puzzled*) But it is only the Easter [*or whatever time the play is being given*]. My church not hold Advent now. I go to your church (*proudly*). I bring all my family next Sunday.

COUNTRY LAD (*amused*): No, you don't. Can't you read? (*Jerks his head upward to the sign. John regards it, bewildered.*)

JOHN: No read yet. My oldest boy, he can. But I know prayers (*confidently*). What mean? (*Pointing to the sign. The boy laughs, but the Young Man reproves him with a look.*)

YOUNG MAN: It says, "Closed." That means there's no church here. I take it you're a newcomer to these parts? (*John is at first puzzled, then guesses the meaning.*)

JOHN: New, yes. New-come from New York. I been there two year. I speak much English. I want church.

COUNTRY LAD (*rudely*): I don't believe you could come to our church, anyway. We've never had foreigners, and you wouldn't know how to act proper. (*John is*

hurt, and turns to the Young Man for support. He gets it.)

YOUNG MAN: Now that'll do for you, kid. You don't deserve to have a church if it isn't wide open when it is open. I know a lot of these Polish farmers down our way, and they're good enough men even if they ain't like us. If they want to come to your church you take 'em in, see? You better go after 'em, too, or you'll be worse stiffs than Prairievillites. Good-by! (*Strides off, leaving the lad open-mouthed. John smiles and goes off, passing the Woman in mourning, or in very plain black dress, who enters next. She looks anxiously up and down the street. Is evidently a stranger.*)

WOMAN: Here, sonny, where is your parsonage? (*Lad jerks his head toward the sign:* This Parsonage Closed. *She starts in dismay.*) Closed? I can't believe it! I thought there were two churches here. Is the other one—

COUNTRY LAD: Used to be. But the Methodists moved to town two years ago, and the Presbyterians been closed tight for six months. (*Gets up and comes forward.*) Anything I can do? What did you want, ma'am?

WOMAN (*using her handkerchief*): I hardly know. Just a friend to talk things over with, I think. My husband died of the flu, and now our ranch-house has been burned, and I've nobody, and nowhere to go. I can't make it seem right. I thought maybe the minister would help me to find work here. And I thought of course that where there was a church there'd be a Ladies' Aid, and I'd find some real folks.

COUNTRY LAD (*awkwardly sympathetic*): Used to be a Ladies' Aid, ma'am. My mother went, every time. Now she says she don't see a neighbor from Sunday

to Sunday, hardly. Why, there aren't even Sundays any more—don't know as I know when Sunday comes. No chance to do anything together. Seems like we jest fell to pieces when the church closed up. (*With sudden friendliness*) Mother'd like fine to see you, ma'am. Won't you step over?

WOMAN (*drearily*): No, thanks, I'll have to start along and begin to plan all over again. Ninety miles for nothing! Good-by.

COUNTRY LAD: Sorry, ma'am, but we haven't anybody to go to here that can help same as our minister used to. Good-by. (*She goes, and the lad sits down again, drearily. Enter Cowboy in frantic haste.*)

COWBOY: Hey, buddy, wake up! Where's your minister? (*Sees the sign, falls back in dismay.*) What! This outfit *closed?*

COUNTRY LAD: Yep, closed six months ago. Where you been, uncle?

COWBOY (*grimly*): Where I live—across two rivers and a young range, nephew. I never thought I could get in here to go to church, but I was always glad to be near one. Made the wife feel safer, somehow. And now I've got to have a minister. My baby's dead, and there's no one to bury her right. Have I got to ride all the way back to my wife—alone?

COUNTRY LAD (*slowly rises and stands with head lowered in sympathy*): Reckon you have, mister. This whole town's just as much alone as you are when it comes to anything like that. (*Exit Cowboy with aspect of despair. The Sunday school Superintendent rises from his place in the audience and comes forward. A Boy rises from his place also and comes running down the aisle.*)

BOY (*with great earnestness*): Say, Mr. Superintendent! All this business isn't true, is it?

SUPERINTENDENT: I'm sorry to say it is,—— [*uses boy's real name*]. We —— [*names church*] have had to close up some home missionary stations and parsonages since the war. Money has been harder to get for missionary work than it used to be. We just haven't given the home missionary society enough cash for it to be able to pay a minister for this boy's church, that's all.

BOY (*combatively*): But my dad's treasurer, and he says we've raised double in the last three years!

SUPERINTENDENT (*smiling*): Glad you know it. This particular church has, but others haven't. Besides, it costs seventy per cent more to run a home mission church than it did before the war. Ask your dad to write in to the national board of our home missionary society if he doesn't believe it. And ask them—

BOY (*interrupts*): But that boy *wants* a minister! Can't he ever have one?

SUPERINTENDENT: Now you're talking. Indeed he can, under the new larger-parish plan idea. Just send out a new minister with a plain little car, and he can open up two or three such churches, and in that way "bring the church to the parish and the people to the church," as the good missionaries say.

BOY (*sternly*): How much would it cost to open up that church?

SUPERINTENDENT: Let me see; if the home missionary society can grant that field five hundred dollars, the people themselves would probably be able to raise enough more to open the church and keep it going. It's good to remember, sonny, that one dollar of missionary money can call out two others on the field.

BOY: And how much is the car?

SUPERINTENDENT: Oh, about three hundred and fifty-five dollars f.o.b. Detroit, for a car minus self-starter, extra tire, and demountable rims.

BOY: Don't talk cheap stuff! How much *with* 'em?

SUPERINTENDENT: Nearer five hundred and fifty.

BOY (*amazed and relieved*): Is *that* all? (*Thoughtfully*) A whole church for heaps less than my dad's salary for six months! Why, look at all we've got here in this church—I never thought of it before. (*Names the activities of his own church, such as those that follow.*) Clubs in the church house for boys and girls, where we have mighty good times. Our own suppers once a month. Boy Scouts, Camp Fire Girls, church open twice on Sunday, Christian Endeavor—I hate to think of those other boys stacked up against nothing! (*Makes a calculation, then speaks with sudden decision.*) Mr. —— [*uses superintendent's real name*], our school is going to raise some money for spokes in the wheels of that minister's Ford, or I'll know the reason why! Let's see—that's five hundred and fifty dollars for the car; one hundred and fifty dollars for each wheel, and (*triumphantly*) about eleven dollars and sixty-seven cents for each spoke. You just bet our class [*names teacher also, if this has been decided by previous agreement and acceptance*] will raise the money for one spoke, all by ourselves. (*Starts back toward his seat, but returns with another question.*) And say, can't our Sunday school open a whole church like this one? [*If the Sunday school is small, change the form of this question to come within the possibilities.*]

SUPERINTENDENT: Maybe we can. At any rate, if you youngsters can't do it alone, you might get your fathers and mothers interested. And if this church can't do it alone, we might ask the other churches in —— [*names*

two or three near-by churches of the same form of faith]. You boys can start the wheels rolling. Maybe you could go over there and give this very program to get the others interested.

BOY: There's one more thing, Mr. Superintendent. Where would we send the money?

SUPERINTENDENT: Glad to tell you that. You just write to —— [*the denominational address, board of home missions*] and the secretary'll fix it up for you. I brought with me today one or two stories of just such fields where the society is anxious to reopen churches. Listen to this. (*He reads or tells stories selected beforehand, and it is now in his hands to bring the play to an effective conclusion. Names and items of missionary information brought out in the process may be put on the blackboard and allowed to remain for reference.*)

WHICH TRAIL?

Problems of the American Indian girl of today. Five Indian girls wonder: After graduation, what?

Properties. Furniture and accessories of a government boarding-school. Room plainly furnished. If possible, a bright-colored Indian blanket thrown over the couch; an Indian design on a table-runner, or around a flower-pot on the table. Suit-case for Dessa's packing.

Characters.

RACHEL REDHEART, who is studying singing.

MARY GRASS, who intends to be a nurse.

DESSA BEGAY, who must return to the reservation to marry against her will.

JULIA BEAR, who intends to teach in an Indian reservation school.

ANITA PELLETIER, who has taken business training but is undecided what she wants to do.

Place. Dessa Begay's room in a government Indian boarding-school.

Time. The present.

Anita, Julia, Mary and Dessa are in Dessa's room, "helping" her start packing on the afternoon before graduation. Julia embroiders, Mary reads a book, Anita sits on the couch, at one end of which Dessa is trying to pack a suit-case. On a chair beside Dessa is an armful of clothes.

ANITA (*opening a letter*): Oh, here's my cousin writing again, wanting to know what I'm going to do next year. And here it is graduation day, and I don't even know myself!

JULIA: I guess I'll be a teacher, eh? (*Cocksure, delighted that she has a real job in hand. A voice outside is heard, singing an Indian song. Any of Cadman's will do. If there is someone available who can sing well, she should if possible have a part in the play. If not, the whole song should be sung outside before she enters. The girls listen eagerly. At the close Rachel enters. Julia, her special chum, runs to meet her. If this part is taken by a singer, Anita may ask her to repeat the song for her friends.*)

ANITA: Is the last practice for graduation over, Rachel? (*Rachel nods.*) Good. Now you can be with us. (*Leads her over to the couch and takes the chair Julia had, while Julia and Rachel occupy the couch.*)

RACHEL: Have all of you packed for going away?

ANITA: How can I pack when I don't know where I'm going?

DESSA (*pointing with her chin, Indian fashion, toward the chair piled high*): I've done my ironing already.

JULIA: I got started on mine, but I came down here to visit.

MARY (*turning round to Rachel, keeping a finger in her book*): Are you going home before you go to the big city to study?

RACHEL: No, I'm going to stay here this summer so I can take some more lessons from my own music teacher. I want to know all I can before I study in the city. (*Speaks very modestly, but the girls all look at each other and nod, as if to say, "Oh, well, we all know about you!"*)

ANITA (*affectionately teasing, proud of Rachel*): That's sure a fine music school she's going to out there. Anybody'd think she was a rich Osage,[1] the way she's getting all her expenses paid to study for a year. And all signed up for concerts, too.

MARY (*fervently*): I'd like to have somebody wish some money on me for my nurse's outfit.

ANITA (*rises and puts the question dramatically*): It's easy enough for a girl like Rachel to get ahead, even if she is an Indian. But what about an ordinary girl like me? I haven't any talent, like Rachel, and I haven't something that I really want to do, like Mary Grass.

MARY (*indignant, closes her book, rises, leans over the table to argue it out*): Oh, brace up, Anita! We Indian girls have to work twice as hard as white girls to get anywhere because nobody thinks we can do things well. But I'm not complaining. Here I haven't got enough to buy a penny stamp, and think of all I've got to buy (*counts on her fingers*): Six good linen uniforms, besides all my street clothes—

DESSA (*looking up, suddenly interested*): And a red sweater. Wish I had one. And how much money besides, Mary?

MARY: Fifteen dollars' railroad fare to the hospital, and twenty for the entrance fee. (*Turns back to Anita, sits on edge of the table.*) What are you going to do this summer?

ANITA (*hesitating*): Why, I'll stay on here at school a little while, till the matron finds me some sort of job. My mother says she is willing.

MARY (*scornfully*): Too bad about you, nothing to do!

[1] An Indian tribe in Oklahoma, whose riches, derived from the oil on their lands, have supplied this common expression.

(*Rises, rolls up her sleeves to dramatize the idea of good hard work.*) Think of me, going into the hot kitchen tomorrow, right here in this school, baking bread for the lazy girls that stay on, like you. And doing it all next year. That's how I earn my outfit. I'm not waiting for anybody to help me.

ANITA (*on the defensive*): I'm *not* lazy! I just don't know what to do.

JULIA (*strolls up to the two and joins in. Rachel helps Dessa*): Wouldn't help you, maybe, if you did. Me for teaching; but suppose I get a place like the one where my sister went, her first year out of school: eighty miles from the railroad, nobody of her own age to go out with, and no place to go. Mail only once a week. Had to live in the girls' dorm, had to be in bed by nine o'clock. (*Groans.*) No parties, no games. Ugh!

RACHEL (*comes up and puts her arm around Julia*): Why, Julia, I never thought you were selfish. Aren't you going to help your Indian girls? No one's ever told them what talents they have. Why not start clubs and have a party every week? And hikes? And I know lots of them can draw.

JULIA (*wondering*): What of it? What could I do?

ANITA (*comes over, jokingly*): Rachel's going to get so rich with her singing, maybe she'll help you.

RACHEL (*sits down by the table, leans forward and outlines her plan*): That's a good guess, Anita. I've been thinking about it. Next year, Julia, I'm going to send you every cent I make from my concerts for a scholarship for some gifted girl. The government helps us through high school, and we ought to help each other through college.

MARY: Well, if you did all that, Julia, you sure wouldn't have time to think how lonesome you were.

JULIA (*impulsively*): I'm ashamed of myself, Rachel. I ought to have thought about waking the other girls up myself. We all need all the help we can get. (*General nod of agreement.*) Anyway, Mary's as bad as I am. She's not planning to help Indian girls with her nursing. (*Rachel goes back to Dessa, who at this point stops packing to listen. Mary sits on the edge of the table with folded arms. Anita sits down again and picks up a book.*)

MARY (*in hot defense*): But I have to support myself!

DESSA (*coming forward eagerly but shyly*): Oh, I wish you would come back with me to our village! Don't you know how we need you?

MARY (*surprised*): Come *back* with you? Why, what are you going home for? You don't graduate till next year. (*Dessa realizes that she has given away what she didn't mean to tell; covers her face with her hands a minute, then faces them all.*)

DESSA: I might as well tell you all now. I'm—saying good-by. (*All the girls get up and rush toward her. She puts her head down, takes refuge on the couch, and cries. Rachel goes to her at once, puts her arms around her, and motions the rest away. They go off to the other side of the stage where they whisper together, looking towards Dessa.*)

RACHEL (*sympathetically*): Oh, Dessa, has it really happened? (*Dessa nods. Anita tiptoes toward Rachel, gets her attention, whispers a question between her hands. Rachel nods, and motions her back. Anita runs to the others with the news.*)

ANITA: She's got to go back to her reservation to marry

a medicine man as old as her father! (*General consternation.*)

JULIA (*bitterly*): Oh, what a shame! Only one year more before graduation. And she likes school so well!

MARY: And such a lonely village! I come from there, and I know. It isn't like the towns Rachel and Julia live in.

ANITA: But imagine our pretty Dessa marrying such an old fright, who won't care about anything she wants! We've forgotten our old ways, here at school, and he'll never learn any new ones.

MARY: And, oh, she's going to miss dreadfully being able to go to church! There's a mission chapel on our reservation, but an old-style Indian will never let her go to it. Even if he did, their service is in our language and we've almost forgotten that, more's the pity.

DESSA (*raises her head at that and nods. To Rachel*): This is my last happy day! (*The girls draw near the other end of the couch, sympathetically listening.*)

RACHEL: We know, Dessa. It's going to be awfully hard. But think what you will be able to do for the poor Indian women who have had no school at all, and you've had eight years.

DESSA (*shakes her head despairingly*): But I took the business course. That's what I meant; Mary could really help them with her nursing. What they need to know is how to care for babies and start the little children right.

RACHEL (*confidently*): I've been thinking about this ever since you first told me last fall what your mother said about this. I know what you can do. Look at the little belt you wove for Mary. (*If such a belt can be had, Rachel can point to it.*)

JULIA (*coming nearer*): And you've taken first prize in

the exhibition of weaving every year you've been in school.

ANITA (*delightedly waving the belt*): Always told you there was money in it, Dessa girl!

DESSA (*with a ray of hope*): But I haven't any money to buy wool.

RACHEL: I'll lend you some. Pay me back when you've started a business. Teach the other girls, too. Indian weaving's too lovely to be a lost art just when white people are waking up to it.

ANITA (*pertly*): Seems to me the whole crowd is sponging on Rachel, except me.

MARY (*angrily stalking away*): I'm not. (*Dessa shrinks, and Mary adds quickly:*) Don't mind, Dessa, we all know yours is only a loan.

JULIA (*changing the subject hastily*): What are you going to do with all that money, Dess?

DESSA (*seriously*): Oh, it won't be all mine. I'll have to give the others all they earn. But they won't have any idea what to do with it. Mary could show them, if only she— (*Breaks off timidly.*)

ANITA (*snappily*): Well, why don't you, Mary? (*Mary finds herself off at one side of the stage, apart from the group who all stare at her. She defends herself against what she knows to be the wish of them all.*)

MARY: How can I? There isn't an extra room to live in. They can't pay me enough to live on.

DESSA (*pleading*): But I'd take you in, Mary. And we'll give you the weaving money.

MARY (*almost angry*): But this is my chance to earn a good living, to get pretty clothes at last. After I get some money ahead, I might come back for a year.

DESSA: Oh, do come back now—before I get too discouraged to be able to help you.

RACHEL: Just for the year? For your own village, Mary? I could interest some rich Indian to pay you after that.

MARY (*flaring up*): I'd rather you'd paddle your own canoe, thank you, Rachel.

RACHEL (*rising and going to her*): You wouldn't desert your own people? Plenty of white hospitals for white folks, but mighty few for Indians. As Christians, we ought to be willing to help start whatever we can.

ANITA (*strolling up for another shot*): A Christian wouldn't be a quitter, anyway.

MARY: Quitter yourself! The other day you said you'd love to be a maid in a rich family where you could go to the movies every night. (*Anita shrugs her shoulders and walks away. Mary drops her head and struggles with herself. The rest watch, breathless.*) I—oh, I can't—I must—yes, I'll go back with you when I've done training, Dessa. (*General approval, quietly expressed. Girls crowd round her to congratulate.*)

JULIA (*after a long moment*): Well, now I've *got* to finish packing. Come down and help, everybody. (*Mary joins her. Rachel, Anita and Dessa stay.*)

ANITA: I don't *want* to be a housemaid, after all that. I've got to do something bigger. I'm going into the city next week to try for a job in an office.

DESSA (*not understanding*): White man's job? Oh, Anita, you're deserting us, too?

ANITA: I'm not; am I, Rachel? No more than you are. You're opening the minds of white people who hear you sing. If I make good, I'll be doing that too.

RACHEL (*nodding*): That's missionary work, as much as Mary's for Dessa.

DESSA (*coming up close*): Oh, Nita, do you dare to go to a big city all alone? When you've never been there?

I'd be scared to death to walk into a white man's office.

ANITA (*humorously honest*): Sure I'm scared. But an Indian won't show that. (*Voice outside calling, "Come on, girls, you'll be late for supper!" Anita calls back, "All right!" She speaks to Rachel with sudden wistfulness:*) If I can make good I'll show *one* white man what an Indian girl can do. Come along, Dessa, come on, Rachel. (*Seizes them by the arm, and all three rush out together. Once outside, Rachel may sing another Indian song; or, if actually a singer, she may sing it on the stage.*)

[In a sequel to this scene, written by the same group but not included in this book, Anita does go to the city and apply for a job in a white man's office. This is the situation referred to in "Midway" (p. 24). Any group might well work out a similar scene, or one describing what happens to Mary and Dessa.]

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